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The HEIR APPARENT
to the Throne

By CHAS. ...
LONDON: ...

THE WORLD

IN MINIATURE ;

EDITED BY

FREDERIC SHOBERL.

Turkey,

BEING

A DESCRIPTION OF THE MANNERS, CUSTOMS,
DRESSES, AND OTHER PECULIARITIES
CHARACTERISTIC OF THE INHABITANTS

OF THE

TURKISH EMPIRE ;

TO WHICH IS PREFIXED A SKETCH

OF THE

History of the Turks:

TRANSLATED FROM THE FRENCH OF

A. L. CASTELLAN,

Author of Letters on the Morea and Constantinople,

AND ILLUSTRATED WITH

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TURKEY

In Miniature.

MANNERS, HABITS, AND COSTUMES
OF THE TURKS.

PART FIRST.

THE COURT.

The provinces of Europe and Asia most renowned for their delicious climate, the fertility of their soil, and the beauty of their scenery—in a word, Greece, which most commonly appears to our enchanted imagination covered with the pleasing veil of mythological

fictions, and which is painted by history in such rich colours, is in the hands of a nation of obscure origin, and whose annals present only a tissue of ignorance and barbarism.

The hordes which invaded Italy and overthrew the colossal empire of Rome soon relinquished their ferocious manners; yielding by degrees to the influence of civilization, they adopted the laws, the religion, nay even the language of the vanquished nation. The Turks, the conquerors of the Greek empire, might be expected to exhibit the same spectacle; but, contrary to all probability, they have retained their primitive character; like those exotic plants, which, when removed to a favourable soil,

propagate rapidly, and, instead of degenerating, retain their figure and foliage, that contrast with those of the indigenous vegetables, which they at length stifle and exterminate.

We have traced the rise and progress of the Turks; we have seen their monarchs gradually extending their dominions, striking terror into Europe, then restricting themselves within narrower limits, where they keep their ground, by means, as it were, of their ancient renown; for, as a modern writer observes, "these conquerors, since their subjugation of Greece, are still but an army of barbarians encamped in civilized Europe, and who, were they obliged to

retire, would have nothing to do but to pack up their tents and cross over into Asia.”

The contrast between this nation and those that surround it is the more striking, as the latter seem to have insensibly effaced the stamp of their origin. Curiosity, commerce and war itself, have opened communications and established an intercourse between them, which have in some measure blended their local distinctions, and produced such a mixture of manners, customs and even of languages, that sooner or later, the European nations will form but one people, one family, united under a single sovereign.

Modern Greece has already lost part of its barbarous physiognomy; it is becoming polished and enlightened; its costume is changing, and the Greeks are on the eve of assuming the appearance of the modern nations.

The Turks alone have repelled, in some measure, the advances of other nations, and refused to form part of this great family: they will not bow to those general laws which bind other states together, and give them that peculiar character, which may be denominated European; in short, they retain those strongly marked features that betray their eastern origin. In this point of view we are about to

consider them, and to endeavour to display, in as striking a manner as possible, this opposition of character, manners, habits and costumes.



THE SULTAN, "R. T. AND S. J. R."

DEVLETI-YUREK

(THE INTERIOR).

Devleti-yurek, signifying power of the heart, is a technical and sacred term, denoting collectively all that is contained within the seraglio, which forms the subject of the first part of this work. It is never uttered by the people but with profound respect.

THE SULTAN.

The Saracen sovereigns, inheriting the zeal of their precursor, Mahomet, pursued their conquests under the pretext of religion. After subduing Syria,

they overran Persia, then passed into Egypt, and following the coasts of Africa, penetrated into Mauritania. Till then there was but one khalyf, or head of the Mahometan religion; his armies were commanded by his lieutenants, who had the title of *sultan*. Victory continued to attend the latter; but the vast aggrandizement of the khalyf's dominions occasioned their partition. There were now three khalyfs, one at Bagdad, another at Damascus, and a third at Cairo. The ambition of the sultans overthrew the primitive subordination; they aspired to be sovereigns in their turn, and found means to reduce the authority of the khalyfs to the sacred functions alone. They usurped

the temporal power, taking care to obtain coronation from the hands of the khalyfs, whose number increased, and who continued to be independent of one another.

Othman, the founder of the Turkish empire, was one of these *sultans*, and since his time this title has been almost exclusively applied to the princes of his house*. It was not till the time of

**Sulthan* is an Arabic term corresponding with *khan*, which is Tartar. Joined with a pronoun it is commonly applied to all persons without distinction. *Sulthanum*, in Turkish, is equivalent to our *sir*: but if the word *Sulthan* be used alone, or with the definite article *al* prefixed, it then denotes the emperor. The epithet of *padchah*, a Persian word, is considered more illustrious. The title of *sulthan* is given also to the son of the *khan* of the Crimea.

Mahomet II. that the sultans assumed that commanding attitude, which fixed on them the attention of astonished Europe, where the most extraordinary notions and the most palpable falsehoods respecting the Turks were swallowed with avidity. It is only in our own times that the reports of travellers have conveyed more correct ideas of this nation.

The three principal titles appropriated by the law to the different characters of sovereignty, and in the different ages of

The word *kchah* likewise signifies *the king*, in the game of chess, which we received from the Persians, who probably derived it from the Indians. Hence *chát mât* (the king is dead) which the Italians render by *scacco matto* and we by *check-mate*.

Mahometanism, were, that of *emyr*, chief or prince, which at the time was synonymous with *malik*, king, and *sulthan*, powerful, for the temporal authority; that of *imam*, for the spiritual authority; and that of *khalyfah**, for the union of both. All the other titles of the Ottoman sovereigns are so many surnames, which ostentation and the love of parade have induced them to assume, after the example of the great monarchs of the east, and especially those of the ancient Persians; but the

* This word, from which we have made *khalyf* or *calif* and which signifies lieutenant of the prophet, denoted the union of the temporal and spiritual power. The grand-signor, among his numerous titles, still retains that of *khalyfah*, as well as that of *khan*.

sultan particularly prides himself on that of *zilúllah*, shadow of God, which seems to impress upon his edicts the seal of the Deity, commands the most implicit obedience, and banishes from the minds of his subjects all idea of resistance to his decrees. The preamble to one of his firmans will afford a specimen of the multitude of titles which he thinks fit to assume.

“ I, who, by the excellence of the infinite favour of the Most High, and by the eminence of the miracles fraught with blessing of the chief of the Prophets (to whom be perfect happiness, as well as to his family and his companions,) am the sultan of glorious sultans, the emperor of mighty emper-

ors, the distributor of crowns to the *khosrou*, who are seated upon thrones ; the shadow of God upon earth ; the servant of the two illustrious cities of Mecca and Medina, august and sacred places to which all Musulmans address their prayers ; the protcetor and master of the Holy Jerusalem ; the sovereign of the three great cities of Constantinople, Adrianople, and Brusa, as well as of Damascus, the perfume of paradise ; of Tripoli, of Syria, of Egypt, the wonder of the age and renowned for its beauties ; of all Arabia, Africa, Barcah, Kesruan, Aleppo, the Arabian and Persian Iracks, Bassorah, Lahsah, Dalem, and particularly of Bagdad, the capital of the khalyfs ; of Rakka, Mos-

sul, Chehrezur, Dyarbekir, Zul-Cadryeh, Erzerum the delicious, Sebaste, Adanah, Caramania, Kars, Tehildir, and Van; of the islands of Morea, Candia, Cyprus, Chio and Rhodes; of Barbary and of Ethiopia; of the fortresses of Algiers, Tripoli, and Tunis; of the islands and coasts of the White and Black Seas; of the countries of Natolia, of the kingdoms of Romelia; of all Kurdistan; of Greece, Turcomania, Tartary, Circassia, the Cabarta and Georgia; of the noble tribes of the Tartars, and the hordes dependent on them; of Kaffa, and other adjacent places; of all Bosnia and its dependencies; of the strong fortress of Belgrade; of Servia, and of the fortresses and

castles situate therein ; of the country of Albania ; of all Wallachia ; of Moldavia, and the fortresses and forts lying in those parts ; possessor of cities and fortresses, the names of which it would be unnecessary to enumerate or to boast of here ; I, who am emperor, the source of justice, the king of kings, the centre of victory, the sultan, son of the sultan ; I, who, by my power, the origin of happiness, am adorned with the title of emperor of the two earths, and, to crown the grandeur of my khalyfat, am graced with the title of emperor of the two seas," &c. &c.

The Musulmans are convinced that the monarchical government is the most durable and perfect, and that their

sovereign is invested with a portion of the power of the deity. Though the lives, the fortunes, and the honour of his subjects are at his disposal, his will, however, is not absolutely superior to the Koran, decisions of the body of ulemas, or the fetvas of the mufty : most commonly, indeed, it becomes itself a law, and is then obeyed like the decrees of fate. The loss of life in the service, or by the command of the sultan, is considered as martyrdom ; disobedience or opposition to his orders is a certain sign of everlasting reprobation. If the sultan thinks fit to put his prime minister to death, he communicates his sentence to him in writing, in these terms : *Thou hast*

deserved death, for such or such a cause, and our will is that, after performing the *abdet*, (that is, the ablution of the head, hands and feet), and saying the *namaz* (or customary prayer), thou resign thy head to the bearer, *capydjy-bachy*, whom we send to thee for this purpose." He obeys without hesitation, for fear of being reputed an infidel, and excluded as such from the *djemeat*, which corresponds with excommunication in the Catholic church. Several distinguished personages, who have been thus treated for their disobedience, have indeed eluded the danger by flight or averted it by force of arms; but they are looked upon as disgraced; they are named in derision *firary* or runaways,

and their ignominy is perpetuated in the persons of their children, who have retained the degrading appellation of *firary oghoullary*, sons of runaways.

Nay more, according to the doctrine or the prejudice of the Turks, their emperor has the privilege of putting to death every day fourteen of his subjects, without even incurring the censure of tyranny, because he is supposed to act involuntarily and agreeably to divine inspirations, which it would be impious even to enquire into: but they have always excepted parricide and fratricide, which no pretext is thought to justify. The brothers and near kinsmen of the emperors, who were put to death during the first two centuries of the monarchy,

are regarded by them as victims unjustly sacrificed; unless an open rebellion in their *sandjac*, or government, compelled the nobles to assent to their death. Soleïman I. abolished the sandjacs, and made a law for preserving the lives of the emperor's relations, with this precaution, however, that they should be shut up and kept out of sight of the people, to prevent them from conspiring against him. They are in consequence more or less closely confined, according to the temper of the sultan; and the imperial palæe serves them for a prison.

The khalyfs, to regulate the order of succession, made it a positive law that the descendants of the sovereigns

only should inherit the throne, unless the monarch disposed of it before his death, in a solemn manner, in favour of a collateral branch of his family, to the prejudice of his children. The Ottoman house adheres to this rule, which secures the crown and the state from the mischiefs attendant on minority; but it has not always respected the right of primogeniture among the princes past the age of majority.

The first fourteen sultans from Othman I. to Achmet I. transmitted the sceptre successively from father to son; but on the death of the latter, as his children were infants, the dyvan, agreeably to the spirit of the law, proclaimed as sultan the brother of the deceased -

monarch, and the first of the collateral princes shut up in the seraglio. It was then that the order of succession to the throne was in some measure inverted; and since that time the policy of the seraglio, which, contrary to the spirit of religious legislation, dooms all the collateral princes to perpetual imprisonment, and their children of both sexes to death, has been more strictly pursued than ever. This sanguinary decree extends to the grandsons of the sultans, or the male children of the princesses of the blood, married to vizirs or pachas. Care is taken to compose the harems of the collateral princes of young female slaves only, to whom are administered

various draughts calculated to destroy the faculty of procreation. Should these unnatural expedients prove ineffectual, and any of the wretched creatures have the misfortune to produce a son, the first day of the infant's life is also its last. The attendant midwife is charged, at the risk of her own head, to make away with it; she must not, however, imbrue her hands in its blood, which would be a violation of the respect due to the imperial race; but she is forbidden the exercise of her functions and omits to tie the umbilical cord. Such is the kind of death reserved for these scions sprung from the blood of sultans.

Since the heirs apparent to the throne

have been condemned to close imprisonment, in which all the moral and intellectual faculties become enervated, the Turkish monarchs have ceased to display the genius of an Othman, a Mahomet, and a Selym. The influence of this practice is the source of all the misfortunes of the empire, which it seems to have stricken with premature sterility, by stifling all the germs of the propagation of knowledge.

The sultans, on the approach of the circumcision of their sons, send messages to all the vizirs, pachas, beygs, sandjacs, waywodes, and in short to all those who are invested with any high office, and even to mere courtiers, to inform them of the day fixed for the

ceremony, and at the same time to remind them that it ought to be graced by their presents. The payment of this species of tribute is become a general rule ; and those who are appointed to guard the frontiers, being unable to attend the ceremony in person, are obliged to send their presents on the occasion. The ambassadors are also invited, and they must not fail, for the honour of their sovereign, to appear with full hands. All these presents amount to nearly half of the annual revenues of the sultan.

He is moreover the universal heir of families. Property cannot descend from the father to the children but by his permission : in this manner they say,

by turning off the water from the foot of the tree it is prevented from growing. In the great, excessive wealth is a crime ; and if the sultan suffers his ministers to fatten on the substance of the people, it is with a view of sooner or later pouring what they have amassed into his own treasury. It is a sea which has its tides, but which finally swallows up all the rivers and streams of private fortunes.

Since the time of Amurat II. it has been a law among the Turks, that the emperor, when he is at Constantinople, shall go the day after his accession to the throne in great state to the mosque of Eyub-Enssarry, in the suburb of the same name. There the cheykh, or supe-

rior of the monastery of dervises, girds him with the sword, and concludes the ceremony with these words : “ Go, the victory is thine ; but it is the gift of God alone.” If the sultan be absent from the capital, he does not fail on his return to perform this solemn act, which cannot be dispensed with.

No person is admitted to the sultan’s presenee without abundance of formalities ; and no one whatever is allowed the honour of kissing his hand. The engraving, at the head of this article represents him giving orders to the grand-vizir. That officer, when he appears in his presenee, thrice bends the right knee ; and touches the ground

with his right hand, which he then lays upon his lips and forehead. This act of submission he repeats on retiring. It is also customary for those who appear before the sultan to walk quick: a slow pace belongs to majesty and cannot be used without great danger in the presence of this sovereign.

The sultans formerly invited their great officers occasionally to their tables. Soleïman I. at the circumcision of his three sons, gave a splendid entertainment. He did not eat alone, but ordered the mufty and the cazy-asker to seat themselves on his right hand, and his *khodjah*, or preceptor, to be placed on his left. The second table was for

the vizirs ; the third for the pachas and the ulemas (the lawyers) ; the other officers civil and military took their places according to their respective ranks ; and a separate table was prepared for the foreign ambassadors. This custom, however, was soon discontinued. The majesty of the throne seems to forbid the monarch to descend at any time to that familiarity, which is with us the charm of life. His Highness almost always eats alone. Sometimes he admits his sons and the princes of his house to his table, very rarely the sultanas, but never any minister of state or other great dignitary.

It might be supposed, that the sultan

would avail himself of all the resources presented by a country abounding in every thing that can contribute to good cheer. In general, however, temperance and sobriety are as natural to the sovereign as to the rest of the nation. There have been sultans, who have lived upon the moderate income arising from their gardens ; and some have even carried their frugality to such a length, as to subsist entirely on the produce of their manual labour*.

* It is a fundamental principle of the Mahometan religion that every person ought to work, after the example of the patriarchs of old. David, for instance, was a smith. Thus most of the khalyfs and sultans followed some kind of profession, and sold the produce of

At Adrianople are shown the tools used by sultan Amurat for making bows, which were sold on his account in the seraglio; and the courtiers, no doubt, set a very high value on these works of their emperor.

After dinner, the sultan drinks coffee in one of the kiosks of the seraglio, and then takes a nap, or presides over the sports of his slaves, who perform music, or voluptuous dances in his presence. Sometimes he amuses himself with fishing, or an excursion on the coast of the Black Sea, or pays a visit to one of his country-houses. It is frequently

their industry and their leisure to their courtiers, who paid a high price for those articles.

the case, however, that he does not go abroad except on Friday, when he repairs to the mosque ; and this is a duty which he must not omit, were he ever so ill. We have already related that sultan Othman, having one Friday staid away from the mosque, was obliged, in order to pacify the people, to go in state, the following week to St. Sophia, notwithstanding the very weak state to which he was reduced by illness. On his return, being supported on his horse by his people on foot who surrounded him, he became insensible between the two gates which separate the courts of the seraglio : a shawl was thrown over his head, and he died a few moments after he had been conveyed to his apart-

ments. Thus the despotism of the people and of custom is superior to that of the sultans themselves.

The Turks never mention the death of their sultans but in terms of the highest respect. Thus they will say: "The soul of his Highness has, of his own accord and desire, quitted the world, which is the gate of pride, to take possession of imperishable joys." They consider all their emperors as saints: those for whom they have the highest veneration are Othman I. Amurat I. Mahomet II. and Bajazet II. Some of the princes of the blood are also regarded as saints, and the public opinion attributes miracles to them all. It is still believed that the siek, who

piously visit their tombs, by making use of the earth which covers or surrounds the place of their interment, obtain a cure for their infirmities.

THE SERAGLIO

(SERAY).

When Mahomet II. had taken Constantinople, he desired to be conducted to the palace of the Greek emperors, and on entering it, repeated a Persian distich to this effect: "The spider hath spun her web in the imperial palace; the owl keepeth watch on the towers of Efracyab,"—in allusion to a palace of the Persian monarchs, concerning which many fabulous stories are related by the Orientals. The magnificent abode of the successors of Constantine, whose empire had been trans-

ferred to new masters, was actually forsaken. Mahomet built a palace, which is now called the old seraglio; and it was not till long afterwards that the great Soleïman, a magnificent prince and a patron of literature and the arts, caused the present seraglio, the site of which is most judiciously chosen, to be erected. It stands on a promontory of triangular figure washed on the east by the waters of the Bosphorus, on the north by those of the harbour; and separated from the city merely by a lofty wall with a fortified gate, which is the principal entrance to the palace and is called the *Sublime Porte*,* a name

* This appellation, given to the Turkish court, indicates the nomadic origin of the so-

that has been applied to the Turkish government. The walls of the seraglio mark, it is said, the extent of the ancient Byzantium. They are nearly three miles in circuit, and embrace gardens planted with evergreens, amidst which are situated the irregular buildings of the seraglio, or palace of his Highness. The whims of different sultans have determined the style and site of these

vergein and of the nation. Accustomed to live in tents, the subjects could not be admitted into that of the prince, which would soon have been filled. They therefore assembled round it, while he, placed at the door, dispatched his decrees and decisions. Hence the appellation of *Porte*, and many other terms relative to the roving life, retained in the organization of the Ottoman government.

buildings. The minarets, the cupolas, the domes covered with gilt lead, the tops of which contrast with those of cypresses, pines, cedars, and other trees of a lighter or darker green, present an admirable picture, when viewed from the sea or the heights of Galata. On a nearer approach to the scraglio, instead of this delightful prospect, we perceive nothing but a lofty wall, a barrier, which the imagination cannot pass, without recoiling with horror from the sanguinary executions, of which perhaps no other spot on the globe has been so often the theatre. At the principal entrance it is not uncommon to see the heads of subordinate officers of the scraglio, or even persons of higher distinction, whom

the caprice of a despot or some obscure intrigue has doomed to the fatal bow-string, exhibited on large salvers, or thrown upon a filthy dunghill.

Among many pompous titles given by the Turks to the first gate of the seraglio, such as the matchless gate, nest of happiness, foundation of strength and power, is also that of *Babi Humâyoun*, or the august gate. The simplicity of its architecture, in which it resembles the gate of a fortress, gives it but little pretension to so high-sounding a name. It serves as an entrance to an oblong court, planted with plane trees and partly paved. Into this first court any person is admitted. The servants and slaves of the aghas

and pachas, who have business with the dyvan, here wait for their masters and hold their horses ; but the most profound silence is observed, and were any individual to break it, by too elevated a tone of voice, or to seem wanting in respect for the residence of the sovereign, he would be instantly bastinadoed by the officers on duty.

The infirmary of the seraglio is in this court. The sick are conveyed thither in small covered carriages drawn by two men. When the court is at Constantinople, this place is daily visited by the chief physician and surgeon, and the greatest attention is said to be paid to the inmates. It is even asserted, that some of them remove thither merely

for the sake of resting themselves and drinking wine; for the use of that liquor, though strictly forbidden elsewhere, is tolerated in the infirmaries, provided the person bringing it in be not detected by the eunuch stationed at the entrance; but it is no difficult matter to elude his vigilance.

Besides the infirmary, this first court contains the office of the capou-aghaey, the armoury, a vestibule for the white eunuchs, the bake-house, the store-house for provisions and stables for his Highness's own horses.

The second entrance, called *Orta-Capou*, the middle gate, is likewise dignified with pompous epithets: it is styled the passage of justice, the

way of obedience, and the threshold of martyrdom, because under this gate persons of distinction are put to death. It is flanked by two towers, one of which, guarded by thirty capydjys, serves for a prison; and the second is inhabited by twenty other capydjys. This is the passage to the second court, which is handsomer than the first. The walks are paved, and the rest of it is green turf, kept in good order and cooled by several fountains. The pachas cannot pass without trembling one of these fountains overshadowed by a clump of plane-trees, under which many of them have lost their lives.

The *husneh*, or more correctly *khazueh*, the sultan's treasury, and his little

stables, are on the left ; the offices and kitchens on the right : these latter buildings are crowned with small domes, covered with lead, which produce a very good effect. Several apertures left in the top serve as passages for the smoke, the fire being kindled in the centre of these kitchens, each of which has a particular destination ; the first is appropriated the sultan, and the others to the sultanas, the capou-aghacy, the ministers composing the dyvan, the pages of his Highness, the officers of the seraglio, the female domestics, and in short all those who are obliged to attend in the court of the dyvan, on the day when justice is administered.

Round the court runs a low gallery covered with lead and supported by marble columns. The sultan alone can enter this court on horseback : the little stables as we have already mentioned, are situated in it, but they contain room for no more than about thirty horses ; the harness is kept in rooms above. The elegance of the embroidery and the precious stones with which it is enriched, place it above all comparison with ours. The great stables, where about a thousand horses are kept for the sultan's officers, are situated on the side next to the Bosphorus.

On the left, at the farther end of the court, is the hall where the dyvan is

held, that is to say, where justice is administered; and on the right is a door leading into the interior of the seraglio: only such persons as are sent for are permitted to pass it. The hall of the dyvan is spacious, but low, covered with lead, plainly ceiled and gilt in the Moorish style. Here is to be seen nothing but a large carpet, spread upon the raised platform, where the great officers composing the council take their seat. Here the grand-vizir, assisted by his counsellors, decides without appeal in all cases civil and criminal; in his absence the caïmacam officiates in his place. Here also ambassadors are entertained on days of audience; and this is the extent of what

strangers are allowed to see in the seraglio.

The third gate, corresponding with the two others, is the entrance to the third court, which communicates with the inner apartments of the seraglio: it is guarded by a capydjy-bachy, and its Turkish name is *Babi-scadet*, gate of felicity. Here the imperial throne is placed at the festival of Beyram.

The walls surrounding this third court are of extraordinary height, to intercept the view of the apartments. Nothing is to be seen but the tops of the domes, surmounted with balls and gilt crescents, which, with the summits of the chimneys, covered with gilt lead, present a pleasing spectacle. Round

this court runs a gallery, surmounted with domes which touch one another, and which may be considered as the vestibules of different apartments.

Before the publication of the interesting Travels of M. Pouqueville and the magnificent work of M. Melling, we Europeans had very inaccurate notions respecting the interior of the seraglio, into which no stranger is admitted. For want of correct data, the imagination of certain travellers had described the palaces and gardens of the seraglio as rivalling those of the enchantress, Armida. According to them, nothing was to be seen there but fountains of the most costly marble, apartments wainscotted with ivory, mother

of pearl, and olive wood, and inlaid with emeralds and sapphires. All the furniture was enriched with gold, pearls, and diamonds ; while rose-water, after spouting into the air, fell in sheets into basins of porphyry. M. Pouqueville, who penetrated into the seraglio, found but a few small basins and jets d'eau in miniature, in gardens not more than one hundred and twenty paces long, and fifty wide. The sultan's *kiokk*, or kiosk, called *yegny kiokk*, or new kiosk, appeared indeed more deserving of curiosity. It is of oval form, thirty-six feet across in its greatest diameter, adorned with richly painted ceilings, beautiful mirrors, a very fine chandelier, and a fountain of crystal, throwing up limpid

water. The walls are decorated with highly finished drawings of flowers. In the garden, subterraneous passages closed with small iron gates communicate with the quay, and afford the sultan the means of escaping the dangers that spring up around him, even in the midst of his palace.

All representations of the human figure being prohibited by the law of Mahomet, these apartments contain neither paintings, engravings nor statues. The decorations consist of arabesques, inlaid with gold and lapis lazuli, and intermixed with flowers, landscapes and serolls, inscribed with Arabic sentences and verses of the Koran.

Basins, baths, and ever-running foun-

tains are 'the delight of the Orientals : water circulates in almost all their apartments, where it diffuses an agreeable coolness, which blends with the vapour of aromatic essences and the fragrance of the rarest flowers. All the buildings terminate in domes or in spires surmounted with gilt crescents. The balconies, the galleries, and the turrets, are the most agreeable places in these apartments.

According to a recent traveller, M. Beauvoisins, the buildings of the seraglio are capable of accommodating twenty thousand persons, though the whole household of the sultan, including his menial servants and guards, does not exceed ten thousand souls.

The exterior of this palæce, next to the harbour, has nothing remarkable but the kiosk opposite to Galata. It is supported by twelve marble columns. The interior is painted in arabesque, and richly furnished. The sultan comes thither occasionally to amuse himself with the view of what is passing in the harbour, or to embark when he is going upon the water.

The pavilion on the side next to the Bosphorus is more lofty than that by the harbour: it is built on arcades which support three saloons surmounted by gilt domes. Here the sultan diverts himself with his women and his dwarfs.

All the quays bordering the seraglio are covered with artillery. The guns

are levelled so as to skim the surface of the water, and most of them are without carriages. The largest of these pieces is said to have compelled Bagdad to surrender to sultan Amurat. The report of this artillery is grateful to the ears of the Mahometans, for it proclaims the end of their Lent, days of rejoicing, or the news of some victory.

THE HAREM.

The *harem* (an Arabic word, which signifies *sanctuary*) is the remotest and least accessible part of the seraglio: it is surrounded with thick trees which skreen it from the view. Incorruptible keepers, on duty night and day, seem desirous of repelling imagination itself from this sacred spot. Hence it is almost unknown in Europe; and all our ideas of it must be formed from the accounts given by females of the country who have with great difficulty gained admittance into it: for no European

lady nor any wife of an ambassador can flatter herself with having completely succeeded in her endeavours to accomplish this object.

M. Pouqueville's work is the only one in which we find any thing like a circumstantial account of the summer harem. This traveller, a physician, and who has since held the appointment of French consul in the Morea, obtained access to the harem with M. Fournier, military commissary, by means of the sultan's gardener, a German, a native of Rastadt, named M. Jacques. The court being at Bechyk-Tach, a pleasure retreat of the grand-signor, situated on the channel, M. Pouqueville was admitted into the harem by the iron gate,

called Kutchuk-harem-capoucy. After passing that and a wooden gate twelve feet distant from the former, his guide, perceiving some Turks in the interior of the court, thought it prudent to introduce M. Pouqueville and his companions into the apartments of the female slaves. He first saw a vast gallery, three hundred feet long and forty-five wide, having on either side a great number of windows, and divided longitudinally by a double row of chests of drawers, which seemed to part it into two distinct galleries. Near the windows are small spaces surrounded with a balustrade about three feet high, furnished with sofas, where the odahlycs sleep in companies of fifteen. Between these

sophas and the chests of drawers, where each shuts up what belongs to her, there is a passage six feet wide all round this gallery, which may contain about three hundred and fifty odahlycs. Notwithstanding the height of this place, which is about twenty feet, if we consider what an atmosphere three hundred and fifty women thus assembled must breathe, we shall easily conceive that their situation is far from agreeable.

At the two extremities of this double gallery are staircases which are secured by a kind of folding trap-doors, which it is very difficult to raise on account of their weight, and which can be fastened by transverse iron bars that

serve instead of bolts. There is nothing remarkable either in the floor, the walls or the ceiling ; and at night a few tapers of yellow wax, placed at great distances on high chandeliers, scarcely dispel the darkness and throw a gloomy light over the spacious area.

The ground-plan of the harem is a square, each side of which is about two hundred and sixty paces in length. The rooms of the building next to the sea are supported by columns of white Parian marble, of regular proportions and terminated by Ionic capitals ; they are about fifteen paces distant from one another and rest on circles of bronze, which must once have been gilt. In the intervals between the columns, instead

of elegant lustres, a few lanterns give scarcely sufficient light to enable the servants to go about their business during the night.

The part of the harem opposite to that where these columns stand, is backed by the ramparts of the second enclosure, which takes a different direction. It contains three pavilions for sultanas, parted from one another and painted with different colours. These pavilions are not detached houses, but form part of the general building, from which they are cut off by etiquette or jealousy alone. The side next to the garden, at which M. Pouqueville entered, contains the apartments of the slaves and the kitchens. In the part

opposite to this nothing is to be seen but a lofty embattled wall, with a door which opens into a second court, where are the apartments of the black slaves and of the qyzlar-aghacy, or chief of the eunuchs. Some of these creatures who belong to neither sex are found squatted near this gate; and those on duty in the inner court never lay their muskets out of their hands. The area of this square is occupied by gardens in bad condition, and by a terrace which divides the court from east to west. In this court of the harem the feast of torches was formerly celebrated; but it has long been abolished in the seraglio.

A few clumps of lilac and jessamine, some weeping willows overhanging a

basin of water, and silk trees, are the ornaments of this imaginary Eden, which the very females by whom it is inhabited take delight in despoiling, the moment there appears any flower that attracts their curiosity.

The apartment of the chief sultana consists of a very large square room looking into the court, and the ceiling and sides of which are covered with gilding and mirrors. Here our traveller saw some mahogany chests of drawers, and nothing else, the sophas having been removed to Bechyk-Tach for the use of the princess; which proves how far the palaces of his Highness are from being richly or profusely furnished.

From the room of the first *cadyn* or

khatoun, a narrow, winding passage, lighted by dormer windows that look toward the sea, leads to the apartments of the sultana-valydch, or mother of the reigning sultan. They are partly over the kiosk, known by the appellation of the sultana-valydeh's kiosk, the marble columns of which, seen on the outside on the quay are much admired. Two bureaux, a clumsy, old-fashioned glass chandelier, mirrors hung against the walls, sofas covered with Lyons brocade, and some porcelain flower-pots, composed all the furniture. To that portion of the apartments which is over the outer kiosk, there is an ascent of six steps, the whole width of the room, covered with scarlet cloth embroidered

at the two corners. Above is an alcove and an oratory, separated by a gilt balustrade, where the sultana performs her devotions. By the side of this oratory is a small gilt minaret, which is seen from without, and which commands a magnificent view over the whole Bosphorus.

A bathing-room completely lined with white marble is worthy of notice, though it is not in the oriental style, and the bath itself is not of Turkish workmanship. It rather looks like an ancient sarcophagus which has been applied to this purpose. The floor is so smooth and so nicely joined, that it seems to be composed of a single slab of white marble of the most exquisite polish. The

walls are equally elegant, and the ceiling is sculptured in a good style but without figures. The water runs into the bath from gilt cocks, and may be made to cover the marble floor at pleasure.

The apartments situated on the other side of the terrace which divides the harem, present nothing worthy of notice, excepting a kiosk of the sultan's, called the glass kiosk, where there are now but five handsome pier-glasses, the others having been removed.

The sultanas occupy seven different pavilions in the harem; they are distinguished by the numerical order only, and have no other prerogatives than what they derive from the birth of a

son. She who first produces an heir to the throne becomes sultana, and enjoys the envied title of *hasseki*, or more correctly *khassehky*. Before the reign of Abdul Hamyd there were but six khatouns, to which number that prince added a seventh. Each of them has under her a seventh part of the odahlyes, and a certain number of eunuchs. The influence they possess, in consequence of the frequent visits paid to them by the grand-signor, causes them to look down with disdain upon all the eunuchs, excepting the qyzlar-agma and the capou-aghacy, and to treat them as mere slaves, Though the odahlyes are in some measure exclusively attached to the service of one of the khatouns,

yet, as the caprice of the sultan sometimes obtains for the former the honour of sharing the imperial couch, the most violent and the most infamous means are employed to prevent them from encroaching on what the latter regard as their exclusive privilege, that of giving heirs to the empire. In case of the death of the son of the sultana-has-seki, she loses her rank of first khatoun ; thus the desire of preserving the various prerogatives attached to that rank co-operates with her maternal affection, a sentiment which the khatouns in general carry to the highest pitch, and for which she who has the good fortune to become sultana-valydeh, or empress-mother, is richly compensated in the

profound respect paid her by the sultan, her son, and the extensive influence which he suffers her to exercise. The frontispiece to this volume exhibits the costume of the sultana-hasseki and of the heir-apparent to the throne. She is represented giving advice to her son, who is listening to her with respectful attention.

Each khatoun has a separate court and garden belonging to the pavilion in which she resides. She has also her slaves, who, apparently live and lodge along with those of the six other favourites. The khatouns have little intercourse with one another: their baths and their amusements are distinct; and were it not for occasional visits of cere-

mony, they would probably remain ignorant of each other's name, if rivalry did not awaken in them a reciprocal curiosity. The grand-signor never sends for them to his apartments, but always goes to theirs; and it must be very rarely that his caprice would render him desirous of meeting two of them together.

It might naturally be supposed that the lives of these women, incessantly beset by miserable eunuchs, must be insupportably dull from their uniformity. Such, however, is the power of education and early habits, that the state of the females of the seraglio is much less irksome to themselves than might be imagined by others. The





MUSITIAN DANCER. HEDYMAT KAN SERA
Governors of the Harem

passions moreover tend to break this uniformity, by exciting in their bosoms the ambition of being some time or other elevated to the rank of khatouns.

The superintendence of the harem, or rather of the females belonging to it, is committed to one of the seven khatouns, who is called kiahya-khatoun. The sultan never confers this post but as a reward for long services and a particular devotedness to his person and will: she who is honoured with it has under her command all the female servants and slaves of the harem, who, in their turn, watch all the actions of the odahlyes. One of these superintendents is represented in the annexed engraving; the

plume on her head, the whip in one hand and the cane which she holds in the other, are the insignia of the power delegated to her by the kiahya-khatoun. The latter possesses absolute authority over all the odahlyes; her orders are obeyed without the slightest opposition. She is answerable for the internal tranquillity of the seraglio, and appeases the quarrels which must naturally sometimes arise among so many women.

Recent travellers treat as fabulous the accounts of their predecessors respecting the manner in which the sultan signifies his preference to the odahlye whom he likes best. According to the older statements, his Highness, after

reviewing the beauties of his harem, threw a handkerchief to the one whom he preferred. This story may have originated in the practice of the Orientals, to give embroidered muslin handkerchiefs to their friends and to persons to whom they wish to pay honour. The sultan and the proprietors of numerous females are accustomed to send night-dresses and richly embroidered handkerchiefs by the superintendent of the harem to the object of their choice, who is conducted to the bath and perfumed with essences, before she is presented to her master.

The women of the harem pass their time in a circle of amusements compatible with their sedentary life : these

consist in changing their dress several times a day, paying visits to one another, taking lessons in dancing or music, either on the piano-forte or the guitar, and in receiving the respects of their companions of inferior rank. In their recreations they can employ slaves of their own sex only : they pass whole hours reclined upon a sophia, while these girls dance about them and perform a kind of pantomime, or melodramas, in which love-scenes predominate. It is in the kiosks, pavilions situated in the midst of the gardens, that the women take their diversion ; here they spend great part of the day in practising music and embroidery. They likewise receive visits from the wives of Franks

or Greeks, who are either shopkeepers or interpreters, upon pretext of looking at and purchasing European goods and jewellery.

We think we may here introduce, without digressing from our subject, an anecdote that is not much known, and proves that in no country does fortune produce more astonishing metamorphoses than in Turkey, where we see in a moment mere peasant girls exalted unto queens; princesses reduced to slaves; and men of the lowest extraction raised to the highest dignities of the empire.

The sultana Thahran, mother of Soleiman III. was a Muscovite. She was taken by the Tartars when twelve years

old and sold at the time of the accession of sultan Ibrahim, to whom she was presented. Though well grown she was rather slender; her face was slightly marked with the small-pox; but an exquisitely delicate complexion, blue eyes, and flaxen hair, a colour preferred by the Turks, attracted the notice of his Highness; she bore him a son and was declared sultana-hasseki.

Some time after Thahran had been carried into captivity, her only brother, named Yusuf, was taken by the same Tartars, and sold at Constantinople to a dealer in flowers and fruit. The lad was scarcely thirteen; he gained the affection of his master, who clothed him in a manner superior to his condi-

tion, and even trusted him to serve in his shop; for the Turks in general place unlimited confidence in their slaves.

The boy found himself extremely happy in his servitude, when the sultana, passing one day through the street in which he lived, chanced to cast her eyes on the young shopkeeper. Notwithstanding his change of dress, she instantly recognized her brother. Such was her emotion that, contrary to the established usage, she ordered her litter to be driven close to the shop, and satisfied herself that she was not mistaken, but without being discovered by Yusuf. The laws indeed expressly forbid any Turk to look at a woman,

especially one belonging to the harem of the sovereign ; had he even dared to look at her, he would rather have concluded himself mistaken, than have supposed that it was his sister whom he beheld in the paraphernalia of the sultana-hasseki. Thahran ordered the qyzlar-agha to conduct him to the seraglio, and pursued her way.

Yusuf's vexation and regret at being obliged to leave his shop were extreme. " I struggled," said he, describing this scene in the sequel to a friend ; " I entreated them to let me go ; I fell on my knees before the officers of the seraglio, and earnestly implored forgiveness for faults which I had never committed. My conductors endeavour-

ed to comfort me by giving me sweetmeats ; but I would rather have lived on bread and apples in my shop than on the greatest delicacies in the seraglio.”

The sultana, on her return, ordered Yusuf into her presence, questioned him concerning the place of his birth, the name of his parents, and his age, and enquired whether he had not a sister, what had become of her, and lastly, whether he had not some mark upon his body. He replied correctly to all these questions, adding that his sister had been stolen some years before him, and that he had a mark on his side from the bite of a wolf. The sultana could no longer restrain her joy ; she made

herself known to him and loaded him with caresses. The news of this circumstance having spread through the seraglio, the sultan sent a pelisse of sable skin for Yusuf, and his sister placed him under the care of the qyzlar-
agha.

He remained some time in the seraglio, till he could be provided with a suitable residence, where he was supplied with every thing necessary to render life agreeable. All the great officers of state made him presents, with a view to please the sultana ; and he, who but now was himself a slave and sold fruit for the benefit of another, found himself in less than a week possessed of a magnificent palace, a great

fortune and a multitude of servants and slaves.

The sultana was not content with having raised her brother from his lowly condition: she was anxious to furnish him with the means of supporting his rank, without being obliged to recur every day to the bounty of the grand-signor. She procured him an arpalik, producing a revenue of twenty-five thousand crowns, a reward usually bestowed only for long services rendered to the state; and prevailed upon the sultan to provide for the subsistence of his household, and to allow him eighty thousand crowns per annum, to enable him to lay by a fund, lest, in case of the sultan's

death, he should be deprived of his arpalik. She might with equal ease have raised him to the highest dignities of the empire; but this would but have exposed him to the jealousy of the vizirs: he was therefore invested with the humbler title of agha, which better suited his unambitious disposition and love of tranquillity. He retained in fact the simple habits of his early life, and spent the summer and autumn in tents in a spacious meadow near the Fresh-water bridge.

Yusuf's master was not forgotten: the sultana ordered a thousand crowns over and above her brother's ransom to be given to him, and a pension was settled on him out of the produce of the customs.

THE SULTANA-VALYDEH.

The sultana-mother cannot assume the title of valydeh before her son ascends the throne, nor retain it after his deposition.

We find, from the Turkish annals, that Mahomet I. and Selym I. were the only princes who ascended the throne in the life-time of their fathers. The sultans have always treated their mothers with the utmost respect: a duty enjoined by the law of God, as well as by the law of nature, and on which the Koran is very explicit.

The valydeh has a right to make any alterations she thinks fit in the seraglio ; and what is still more, the sultan cannot receive a female except from her hand : it is she who chuses from among the odahlyes such as are worthy of sharing the imperial couch. At the feast of beyram, the grand-vizir and the pachas send beautiful female slaves to the seraglio, in hopes of their becoming at some future period their patronesses at court ; these cannot be presented to the prince but by the sultana-mother, who actually takes care, every day during the rejoicings, to introduce to him one, whose education, accomplishments, and elegant dress seem likely to attract his notice and to win his affection. It must

not be supposed, however, that the sultan has not a right to select a mistress for himself: but he could not avail himself of it without infringing the regulations of the seraglio, and offending the valydeh.

The sultana-valydeh sometimes has a powerful influence over political affairs, either by interfering in them herself, or in consequence of the communications made to her by the sultan. In the time of Achmet III. the valydeh openly protected Charles XII. Won by the letters which count Poniatowski contrived to have conveyed to her, she exerted all her efforts to arm Turkey against the czar, for the purpose of avenging the king of Sweden. In de-

fiance of the rigid laws of the seraglio, she even wrote to the king and the count.

The grand-signor himself in general communicates the secrets of state to his mother. This princess, covered with a veil, holds conferences with the grand-vizir and the mufty ; she acts as sovereign, issues orders, and recommends to them to serve her son with fidelity.

The revenues of the sultana-mother amount to upward of a thousand purses. They are levied upon certain provinces of the empire by a valydeh-sultana-kiahyasi, an important personage in the seraglio. The sultana-mother has sometimes lent large sums to his Highness, to enable him to raise troops and

to meet unforeseen expenses. This was frequently done by the mother of sultan Achmet III. during the war between the Turks and the Russians.

The influence enjoyed by the valydeh counterbalances and frequently surpasses that of the hasseki, or first khatoun : in consequence, a secret jealousy almost always exists between these two princesses. The favourite is obliged to dissemble, to avoid displeasing the sultan, who would be not a little perplexed which side to espouse in case of an open rupture. There is, in general, no such rivalry, when the hasseki is the *protégée* of the valydeh. It nevertheless happens that the patroness sometimes has occasion to repent her

choice ; and hence arise animosities and intrigues.

In the time of Mahomet IV. a jealousy took place between the hasseki and the valydeh, of the violence of which the two following anecdotes will suffice to convey an idea.

The sultana Guncche (*sun*) had been presented to the valydeh, who gave her to her son, when he became emperor. An excellent understanding and an uncommon flow of spirits gave her a powerful ascendancy over his Highness, and her charms won his notice among a great number of beautiful odalyes.

Jealous in the highest degree of the favour of the sultan, Guncche strove,

by all the means in her power, to prevent any connexion injurious to her influence and interest. The valydeh, apprehensive lest the absolute dominion which she was acquiring over the mind of the emperor might prove prejudicial to her other sons, the brothers of Mahomet, and lest she might employ it to ensure the succession to the throne to her own children and the rank of valydeh to herself, opposed the favourite to the utmost.

The sultan's brothers had been committed to the care of the valydeh by the soldiery. Her affection for them, and especially for Soleïman, rendered this a pleasing duty. She now strove to

counterbalance the sultan's attachment to Guneehe by some new passion. One of the great dignitaries had made her a present of a Circassian slave of exquisite beauty, and highly accomplished; an expression which, according to Turkish notions, signifies, that she was mistress of the art of pleasing and captivating. She mentioned her to the sultan in such high terms that he expressed a wish to see her. The shrewd valydeh, the better to conceal her design, made some objection, alleging that he might perhaps deprive her of the girl, whose society was her only comfort: but at length, feigning to trust the protestations of the sultan who pro-

mised to return her, she sent for Gulbeyaz*.

The young slave, thoroughly tutored by her mistress, and moreover excited by the ambition of rising in a short time to a post to which all the other females aspire, did her utmost to please. She proved successful. The sultan seemed vexed at the promise which he had given to his mother; and the charms of Gulbeyaz threw him into a confusion, which the sultana observed with secret exultation. She offered to her son what he durst not solicit: and this offer was made so seasonably, and with the

* This word signifies, white rose, being composed of *gul*, a rose, in Persian, and *beyaz* or *beyadh*, white, in Arabic.

appearance of so great a sacrifice on the part of the valydeh, that her son expressed the warmest gratitude for her kindness.

The first intimation that Guneche received of this affair was from a change of apartments and the preparation of a sultana's train for Gulbeyaz. She keenly reproached the sultan and was enraged against the valydeh.

Gulbeyaz was not apprized of the particular interests of these two jealous females, of whose animosity she was destined to be the victim. The hasseki repaired to the apartments of her rival, and after loading her with the bitterest invectives, beat her cruelly : the whole harem was in an uproar. The sultan

informed of this violence, threatened Guneche to treat her as a slave, and ordered his new mistress to be removed to another seraglio, six leagues from Constantinople, where he visited her almost every day under pretext of going a-hunting.

The hasseki, perceiving that the evil was not to be cured, resolved to dissemble, and assured the sultan that her violence was the effect of the impassioned love she felt for him ; but she was nevertheless determined to sacrifice her private interest to the gratification of her *lion*, a term of fondness applied by the sultanas to his Highness. Her submission produced the best effect ; the sultan returned to her ; and in a

few months her rival gave birth to a daughter and relieved her from all her apprehensions.

The other example of Guneche's jealousy was attended with more fatal consequences.—The grand-vizirs, on their accession to the ministry, are accustomed to make presents to the sovereign. Cara-Mustapha, with a view to signalize his elevation, ordered all the girls in the hands of the Jew slave-dealers to be brought before him. From among a great number he chose Khadydjeh, for whom he paid fifteen hundred crowns. He sent her immediately to the qyzlar-agma, to be presented to the sultan, who was charmed with her: but desirous of sparing his

favourite the mortification of seeing this new rival, he ordered her to be conveyed to the seraglio of Candil-Baghtcheh, on the canal of the Black Sea, where he might visit her with less restraint. Here she remained some time, before the sultana seemed to have any suspicion of the matter. At length, one day, when the grand-signor had gone out a-hunting at some distance from Constantinople, the hasseki ordered the caïques to be prepared for an excursion on the canal: she embarked without noise, with a small number of her most devoted slaves and landed at Candil-Baghtcheh, under pretext of walking there. On her arrival, all the females who were about Khadyd-

jeh went out to meet the hasseki ; while the new mistress, who durst not show herself, was enjoying the innoent amusement of angling in a closet next to the sea. Guneche desired her own attendants and those of Khadydjeh to retire to that part of the seraglio which was least exposed to view ; while she, with two or three slaves, pretended to rest herself in a kiosk. When they had withdrawn, the jealous sultana went straight to poor Khadydjeh, came upon her unawares, threw her into the sea, and retired unperceived.

This tragical event deeply afflicted the sultan. Though soon made acquainted with the truth, he forebore to punish the crime of his favourite,

and merely ordered search to be made for the body of the unfortunate Kbadjdjeh, which was adorned with many valuable jewels at the moment of the catastrophe.

The sultan sometimes indulges in the amusement of the tcheraghan, or feast of lamps, so called because it consists in the illumination of the gardens. Vases of all kinds, containing natural and artificial flowers, are brought for the occasion to heighten the rich aspect of the gardens, which are lighted by an infinite number of lanterns, coloured lamps and tapers, placed in glass tubes, and reflected by mirrors placed for the purpose. Shops erected for the *fête*, and furnished with a variety of goods, are occupied by the

women of the harem, who, habited in appropriate dresses, act the part of shopkeepers. The sultanas, and the sisters, nieces and cousins of the grand-signor are invited by his Highness to partake of these amusements; and they, as well as the sultan, purchase in the shops jewellery and a variety of stuffs of which they make presents to one another. Dancing, music, and sports of different kinds prolong these festivities till the night is far advanced, and diffuse a transient gaiety over a place that seems essentially doomed to dulness and *ennui*.

OF THE DAUGHTERS AND SISTERS OF THE SULTAN,

THEIR MARRIAGES AND THE CEREMONIES OBSERVED ON THOSE OCCASIONS.

The condition of the sultan's daughters and sisters is far preferable to that of his sons or brothers. Life and a prison for an indefinite term are the only favours which those princes can hope for. The princesses, on the contrary, are sure of enjoying more liberty than the rest of their sex, by means of the establishments which his Highness is anxious to procure them. The sultan does not wait till they are of

marriageable age before he gives them away; while in their cradles he finds them husbands, to whom he transfers the care of their education and the expense of their support. Those whom he selects in preference for this honour are most commonly old and wealthy paehas.

When the sultan is desirous to set about enriching one of his daughters or sisters, he chuses a husband for her. A khatty-cheryf intimates to the person so selected the honour that is reserved for him, and specifies the jewels, costly garments, valuable furs and other articles which constitute the portion of the bride.

The bridegroom, on his part, is ex-

pected to send rich presents not only to the bride, but also to the sultan, the khatouns, the nurse of the princess, and the attendant females and eunuchs. If she be the daughter of the reigning sultan, the transmission of these presents takes place with great pomp, as well as the removal of the princess to the seraglio of her husband.

The mufty draws up the contract and fixes the dower, which formerly was not more than twenty thousand crowns, but is now from two to three hundred thousand.

The day fixed for the nuptials being arrived, the pacha waits with his friends in his apartment till he is summoned to that of the sultan. As soon as the

kiahya-katoun makes her appearance, he rises and follows her.

The sultana, seated on a stool at the door of the apartment, covered with a veil of red taffeta which completely conceals her from view, retires to a corner of the sofa, the moment she perceives her future husband. The eunuchs take off his slippers, and make him wait some time at the threshold of the door, to teach him the obedience he owes to his consort. When ushered into the room, he makes three obeisances, falls on his knees, bows his face to the ground, and repeats a short prayer. When it is finished, the kiahya-khatoun conducts him to the feet of the sultana, who affects a distant

demeanour, from which she relaxes a little on the promise of considerable presents. Slaves then bring a small tray with two plates, one containing a pair of pigeons and the other sugar-candy. The bridegroom invites the sultana to partake of these refreshments, which constitute an essential part of the ceremony: she displays more haughtiness than ever, which nothing but the sight of the presents seems to diminish. This repast does not last a minute. The bridegroom offers some of the pigeon to the sultana, who, in her turn, presents him with sugar-candy. All the company then retire, and the pacha expresses his felicity to the princess in the most

respectful terms. In a moment, the sound of various instruments gives him notice to retire and to make way for the sultana's women. The whole night is passed in feasting, sports and amusements. Two hours before day-light the sultana is put to bed; a eunuch then signifies to the husband that it is time to leave the company, and this he does without uttering a word, merely by delivering to him his slippers. If the bride be a virgin the bridegroom is obliged to present a petition to the grand-signor, and cannot exercise the marital rights without a fresh khatty-cheryf from the sultan.

The honour of such an alliance with the family of the sovereign, is not

courted by many; for the husbands are laid under great restraints by this connexion; and they cannot take any other wife till the marriage with the sultana has been consummated. If the princess be of suitable age when the sultan makes up a match for her, the ceremony is performed with great magnificence, and she is conducted in great pomp from the seraglio to the residence of her husband. Should the husband happen to die before the consummation of the marriage, or be put to death by the sultan, the young sultana is immediately affianced to another pacha, who succeeds to all the posts of the deceased. Thus, in less than a year, a sister of Amurat IV. had four husbands, without

being really married to any of them: for, when the time fixed for the nuptial ceremony approached, the husband, being accused of some crime or other, was put to death, and all his property adjudged to the sultana, though in reality his wealth found its way into the coffers of the prince.

During the reign of Abdul Hamyd, Malek Pacha, a young man who had risen to the highest offices in the state, experienced a mortification of this kind which he must have keenly felt. He held the post of capitan-pacha, and enjoyed at home the pleasure of having but one wife, to whom he devoted all his attention, and by whom he was tenderly loved. The favour of his master

had just elevated him to the dignity of vizir, and nothing seemed wanting to his happiness, when a sister of the sultan's, a widow for the sixth time, saw him pass in a public ceremony. Struck with his handsome person, the old sultana demanded him of her brother, who immediately intimated to the capitan-pacha that he honoured him with his alliance. This was a thunderbolt to Malek: but there was no remedy, and he was obliged to dismiss his wife without delay. She survived their separation but a few days, and the pacha, possessing either more fortitude or less sensibility, resigned himself to his fate. He continued to please; nay to such a degree did he win the favour of his

master, that the grand-vizir, to rid himself of a dangerous competitor, caused Malek to be appointed to a government, which relieved him from the disgusting fondness of the old princess ; for the sultanas are not allowed to quit Constantinople. Despotism is doubtless apprehensive lest, if they were suffered to remove to a distance with their husbands, their male offspring might be preserved from its clutches.

THE OLD SERAGLIO (*Esky Serai*).

The old seraglio, situated in the interior of the city, is a very spacious building, divided into different suits of apartments, and surrounded by lofty walls. Here are confined the khatouns and the odahlycs of the late sultan, whom his successor, if he be his son or his brother, cannot look at without impiety. The odahlycs who have borne female children only are indeed at liberty to quit the seraglio and to marry whom they please: but such as have given sons to the grand-signor, or who, being pregnant at the time of his death, are

delivered of sons in the old seraglio, must remain there with their children and their little court. All of them are maintained at the expense of the sovereign, whom they see but once a year, at the feast of beyram, and at the time of his coronation. It frequently happens that the old seraglio contains odahlycs under twenty years of age, and of equal or even superior beauty to any in the new harem. Some are virgins, either because the sultan had but a small number of favourites, or because he died or was deposed shortly after their arrival.

The reigning sultan never enters the old seraglio, unless, disgusted with ordinary pleasures, he is desirous, by

way of change, to make his remarks on the taste of his predecessor. A reigning sultana also delights occasionally to display her magnificence to those, who, after once flourishing like her, have nothing left but the painful recollection of their former grandeur.

An odahlyc, whose name history has not recorded, a favourite of Achmet I. proposed to him one day to visit the old seraglio. Achmet agreed; that retreat was opened, and all the odahlycs of Amurat III. and Mahomet III. were summoned before his Highness. Among these sultanas, there was one named Fathimah, a Greek by birth. She had been presented to the beyg of the Morea, who, courting fortune more than love,

sent her to the seraglio of the sovereign. Mahomet III. who then reigned, being absorbed by the troubles of the empire and the dissensions in his family, never thought of Fathimah; and Achmet, his successor, sent her along with the other females of the former court to the old seraglio. Shut up in the flower of her youth, she lent a favourable ear to the proposals of the pacha of the Morea, who offered her marriage. Such was the state of things, when a eunuch came to her odah to inform her that she was to appear before the sultan. She requested to be excused, and sent word to his Highness that she was a superannuated odahlyc, old enough to be his mother.

Fathimah had been summoned only in the same manner as the other slaves; her answer excited the curiosity of Achmet, who commanded her to be brought before him. The charms of the fair odahlyc made an impression upon the monarch which he was at no pains to conceal. He ordered her to follow him, and on reaching the gate of the old seraglio, he commanded the odahlyc who had brought him to see the place, to be detained. In vain did she throw herself at his feet to implore pity; he told her jocosely that he must leave her there till he sent back Fathimah.

Under Othman II. in 1622, the janisseries, having revolted, entered the se-

raglio, killed the qyzlar-agma, and demanded Mustapha, who had been dethroned. They discovered him in a cell, where by Othman's command he had been shut up with two negresses, conducted him to the old seraglio and there left him. When they had retired, the sultan, by the advice of those who had remained faithful to him, sent orders to the women in the old seraglio to put Mustapha to death; but many of them espoused the cause of that prince, and the tumult excited by them prevented the execution of the order for his destruction.

The old seraglio was the first imperial residence built by the Turks at Constantinople, after they had made them-

selves masters of that capital. Its figure is square, and it may be about a mile and a half in circuit. In the walls are two gates which are never opened, and two others guarded night and day by a great number of capydjys. Within these two gates are stationed the white eunuchs, to whom the black eunuchs bring the orders and commissions which they have to execute for the women. Their commanding officer is called eski-
seraĩ-aghacy.

EUNUCHS,

BLACK AND WHITE.

Eunuchs are in Turkey an article of mere luxury and ostentation, seldom met with except in the seraglio of the grand-signor and of the sultanas. The pride of the great has indeed extended thus far; but it is confined within moderate limits, the most opulent keeping not more than two or three black eunuchs. The white, who are less deformed, are reserved for the sovereign, to guard the first gates of the seraglio; but they are not permitted to approach

the women, nor can they attain any high post, while the black have at least in the appointment of qyzlar-agma a motive of emulation which supports and encourages them. The dispositions of the latter are always ferocious, and Nature, as if offended with them, seems to have stamped them with a mark of reprobation. They alone have a right to enter the gardens belonging to the harem. When the sultan is walking there, he leaves his pages and white eunuchs without, and is accompanied only by the qyzlar-agma and his blacks. Woe then to the imprudent bostandjy, or any other person who has not retired at the terrible cry of *halvet* ! He infallibly perishes by the sabres of the

eunuchs and is precipitated into the sea.

The annexed engraving represents the costume of the qyzlar-agma; he continually wears the great turban of state in the seraglio, and a very wide pelisse with hanging sleeves, which he usually wraps over in front, that his under garment may not be seen. To appear otherwise than with a look of the austerest gravity would be a punishable misdemeanour in a eunuch.

Ugliness is frequently as strong a recommendation to the post of qyzlar-agma as the most absolute devotedness to the interests of the sultan.

This eunuch is an important personage in the empire. He is the most



СЫС АРІСІ

С.ДАЕНО

Man of the Caucasus

Woman of the Caucasus

С. П. Павлов

powerful friend or the most dangerous enemy of the ministers of state. He has, jointly with the capou-aghacy, or chief of the white eunuchs, the direction of the ecclesiastical property. His office is for life; he belongs to the privy council of the grand-signor; it is he who sets in motion the machinery of intrigue; he, in concert with the valy-deh, commonly appoints to vacant posts, and to him all persons soliciting favours of his Highness, through the medium of his mother, address themselves. He possesses very extensive power not only over the eunuchs, but likewise over all those who are in the service of his Highness and who reside in the seraglio.

The qyzlar-agma is considered and called a slave no longer than while he lives in the seraglio as superintendent of the women, though that office of itself procures him the highest respect ; when removed from it he takes a certificate of his emancipation. It is rarely, however, that he relinquishes this post of his own accord ; but when this does happen, he is commonly sent to Egypt with a pension of eight thousand paras (about sixteen pounds sterling) a day. Some of them, while in favour, purchase possessions in Egypt, to which they afterwards retire and live in splendour. The Porte winks at these acquisitions, because, on the death of the qyzlar-agma, the sovereign is his heir.

The qyzlar-agma has a secretary, who keeps an account of the revenues of the mosques erected by the sultans. He pays the wages of the baltahdjys, of the women employed in the seraglio, and of all the officers under him. The list of them which he delivers to the sultan must be in the hand-writing of this secretary. The post of the latter is not less lucrative than that of effendy, or comptroller of the janissaries. Neither of them dares appear in the presence of the sultan, or of the grand-vizir, without his ink-horn at his girdle.

The second eunuch, who usually succeeds the qyzlar-agma, is called khaznahdar-bachy. He has the care of the jewels destined for the sultanas, and of

those belonging to such of them as die without children or heirs. These he distributes agreeably to the orders of his master.

The khatouns have their particular eunuchs, commanded by a bachy-aghacy, lieutenant to the qyzlar-gha, who gives a minute account to that general superintendent of the conduct of those under him. These aghas take rank according to the quality of their mistresses, and are promoted in turn to the post of qyzlar-gha.

The sultana-valydeh and the sultauahasseki have each fifty eunuchs in their service; the second khatoun has a smaller number, and so on. There are also many in attendance on the odali-

lycs ; so that the number of these blacks is altogether very considerable.

Their pay exceeds that of any other officers of the seraglio. Most of them have two hundred aspers a day, and three complete suits a year, two of satin and one of cloth. The presents of their mistresses, of the ladies by whom they are visited, and of those who wish to obtain access to them, soon render them wealthy, and furnish them with the means of keeping a seraglio in the city, numerous servants, nay even women, and a fine stud of horses ; in every thing they are fond of magnificence. They wait upon the sultanas at table, and are constantly in attendance

on them, in an attitude of profound respect.

The qyzlar-agma has particular apartments in the interior of the seraglio ; and to him the keys are delivered by the bostandjys. Six eunuuchs mount guard alternately at the door which communicates with the emperor's apartments, to apprize their chief of the presence of the sultan and to open the door for him.

Besides the considerable pay and emoluments of the qyzlar-agma, he has the direction of all the property of the imperial mosques, which brings him a large revenue. This direction is of two kinds. There are revenues of which

he is both director and receiver, without rendering any account ; and others of which he is the director only, as particular receivers are appointed to collect them. The latter are not so lucrative to him as the former ; he nevertheless squeezes large sums from the receivers, whose accounts he settles as he thinks proper. Every Wednesday he holds a dyvan, which is attended by these receivers, especially those of Mecca and Medina. Here he decides without appeal in all matters relating to the *vacouf*.* But if the qyzlar-agma derives

* The *vacouf* are immoveable possessions appropriated by the owners to the use of all the mosques of the empire, the sacred temple of Mecca, the tomb of the prophet at Medina,

great emoluments from his office, it is attended, on the other hand, with a heavy expense, and he is obliged to support a considerable household.

The black eunuchs, in addition to

or to the maintenance of a fountain or any other religious establishment, by means of the daily payment of a certain number of aspers, proportionate to the value of the property. By the deed which declares a property *vacf* (in the plural *vacouf*) the owner secures the inheritance of it to his descendants in a direct line, male or female: on failure of the direct line, the property belongs to the mosque; but the last possessor, whoever he be, may still sell it on the original conditions, and the purchaser acquires the same advantages by renewing the deed. By this expedient people of large property secure part of their possessions from the rapacity of the sultan and their necks from his sabre; for he has no interest in putting to death men whose wealth he cannot inherit.

their salaries and the still more considerable sums which they are allowed for their subsistence, receive various gratuities granted to them by his Highness, under the denomination of *ghany-met-actchehsy*, prey-money. Their greatest advantage, however, consists in the favour of the sultan: they never quit him, know all that passes, and have it in their power to give important information to those whose interest it is to make themselves minutely acquainted with the state of affairs.

After the black come the white eunuchs, who are nearly as numerous as the former. They are under the command of the *capou-aghacy*, or chief of the gates, who is represented in the

engraving which faces this page. These eunuchs of the second class are rather less ferocious than their sable brethren, because they have a more immediate communication with the guards of the exterior of the seraglio. Their chief officer enjoys very high consideration; though his prerogatives, influence, and dignity, are inferior to those of the qyzlar-agma. His local authority extends from the first gate to the parlour of the women's apartments. He is regarded as the high chamberlain of the seraglio; he rarely quits the sultan; and no person, not even the vizir himself, can be admitted into the apartment of the sovereign but by his order. He introduces the ambassadors



CAROU-AGHASY,
 Chief of the White Fannuchs

to audience, and delivers to his Highness the presents that are made to him. His power extends over all the itch-oghlaus, or pages. To him application must be made for admission into that body. The white eunuchs charged with the superintendance of the *odah*, or chambers inhabited by the itch-oghlaus, give him a circumstantial account of all that passes in them : and according to their report he punishes some, rewards others, and sometimes even expels from the seraglio such as he deems unfit for the sultan's service.

THE ITCH-OGHLANS,

OR PAGES OF THE SERAGLIO.

The itch-oghlans, (improperly altered by many travellers into *icoglans*) pages of the interior of the palace, are youths brought up in the seraglio, not merely to attend upon the sovereign, but also with a view to their filling, in process of time, the principal posts of the empire. The *adjem-oghlans*, a term signifying foreign pages, and more particularly Persians, are those kept in the same palace to perform the most menial offices. It is not a century since the

itch-oghlan were brought from the remote provinces. They were Christian boys, taken in war, or levied by way of tribute in Europe ; for the provinces of Asia were exempt from this tax. From among these were selected the handsomest and the most intelligent. A register was kept of their names, ages, and countries. These poor boys, who soon forgot their parents and their native land, became exclusively attached to the person of the sultan, who, after subjecting them to a rigid education, placed in their hands the military and civil authority. Born in distant countries, these slaves perceived that their fortunes were inseparably connected with those of a sovereign, who could

raise them without exciting envy, or oppress them without fear of remonstrance: they were of course entirely devoted to his will. It is partly to this system and to the law which prohibits the granting of reversions to the sons of vizirs and of pachas, and limits their ambition to the rank of captain in the navy, that the greatness to which the Ottoman empire attained under a series of victorious princes must be attributed.

The body of the itch-oghlaus is now composed of slaves presented to the sultan by the great dignitaries, the pachas, aghas, and others, who speculate on the advantages which they may perhaps some day derive from their

creatures, in case of their promotion to high offices. Private individuals, influenced by the like hopes, give money to the officers of the seraglio to obtain admission for their sons into this class; hence boys are no longer selected for the purpose from among the tributary nations.

The observance of profound silence is as strictly enforced among the itch-oghians in the seraglio, as it was of old in the school of Pythagoras. The temperance, reserve and passive obedience required of them can only be compared with the severity of the institutions of Lacedæmon.

None of the pages, be their age what

it may, were they even past fifty, wear beards. Though some of the principal of them have splendid establishments in the city, they are obliged to wait on themselves in the seraglio, where they are not allowed to have a single attendant. They are expected to live in such perfect tranquillity and harmony, that, on the first acrimonious expression, they are chastised; hence, in their ordinary intercourse, they call one another *carindachum*, or *burader*, *djanum*, brother, comrade, friend, or use other epithets expressive of kindness.

Each class of the iteh-oghlan has distinct apartments, consisting of several spacious rooms; in the centre is a kind

of square hall for the governor, with a platform from which he can see all that passes.

There are two keepers at each extremity of the chambers, round which are platforms raised a foot above the floor, encompassed with a balustrade and covered with carpets. Here the itch-oghlan live day and night, occupying no more space than is requisite for a small bed and two small boxes. Their beds are composed of a pillow and two thick coverlets, between which they sleep, two and two. Each has his box to hold his books, ink-stand and other trifling articles; their larger things and little treasures are kept in boxes marked with their names, and deposited in the

upper galleries. Flambeaux of wax are kept burning all night in each chamber.

The eunuchs of the guard watch by turns in these spacious dormitories. The pages rise an hour before day-light in winter and half an hour in summer, being called up by alarm-clocks. They quickly dress themselves, fold up their coverlets, which they throw over the balustrade opposite to their places, rear the pillow against the wall between the boxes, which in the day-time serve them for seats. Each sweeps that part of the carpet which is opposite to his place, and then washes his face, head and hands, at the fountains situated at the extremity of the chambers and provided

with several cocks and marble basins. They afterwards apply to study till the hour for prayers. When they are summoned to the mosque, they walk thither two and two, with their hands folded on their breasts and downcast looks. On their return from prayers they take coffee, eat a little, and then betake themselves to their usual exercises in reading, writing, the Arabic and Persian languages, music, the use of arms and equitation. They have but two meals a day, at nine in the morning, and three in the afternoon. Their bread is brown, bad and half baked. They range themselves in tens round large bowls of tinned copper, covered with different kinds of food. Each mess is allowed two

of these bowls. The first contains ragouts of mutton; the second rice, lentil and pease soups. These dishes are neither very savoury, nor very abundant. The *sinydjy**, whose duty it is to lay and clear the table, receives the provisions at the door of the room, whither they are brought in great kettles by the cooks, and serves them out. The senior page repeats the bismillah, which consists of these few words: *Bismillahi errahh-mani errahhymi*—“ In

* From the Turkish word *siny*, a dining-table. This table consists of a round piece of hide spread upon the floor, or a large disk of wood or metal, set on the floor, or on a low bench, and on which the small number of dishes constituting the ordinary repast of the Turks, are placed.

the name of God, merciful and gracious !”--and takes two mouthfuls before any other presumes to reach his hand to the dish. All of them then fall to with such avidity that the victuals disappear in a trice, notwithstanding the raps on the knuckles which the head of the table gives with a long spoon to the most greedy. Their only beverage is water, which, in summer, is cooled with ice. They are, however, at liberty to purchase honey and grape-syrup to make drink for themselves.

In the long days they lie down to sleep from dinner till noon, in their cloths and wrapped up in their coverlets. They sup after the prayer which is said between three and four o'clock in the

afternoon, and is called in Turkish *iykindy-namazı*.

The food is always served out in the same proportion; and every meal is followed by a prayer for the prosperity of the sultan. After supper they return to their exercises, which they continue till the decline of day: they then go to the mosque for the third time. In the intermediate space between this prayer and that at bed-time, about half an hour, they are allowed to converse, four together, from one bed to another, but without quitting their places or making a noise.

When it is near bed-time, the defterdjy, provided with a list of the names, calls them over, the pages meanwhile

standing, and each answering to his name, without stirring from his place. When this is finished, the odah-bachy strikes the end of his staff against the floor, as a signal for retiring to rest; they spread out their coverlets, lie down without noise, and whether they can sleep or not, the silence must not afterwards be interrupted.

Thrice a day, in the morning before prayer, after dinner, and after the evening prayer, the odah-bachy goes round, trailing his staff carelessly along the floor. He stops at the door, and beckons such of the pages as have committed any fault to come out and receive punishment for it. The culprits obey without murmuring, and are punished

frequently for very slight faults, such as spitting upon the ground, or omitting to hold their handkerchiefs before their mouths when they cough. The officer proportions the punishment to the fault at his own discretion. The number of strokes given with a stick upon the soles of the feet, and the manner of applying them either upon the bare feet or on the leather slippers, form differences in the punishments, which are always accompanied with reprimands.

If the sultan hears the cries of any of the pages who is undergoing punishment, he sends a pardon by one of his favourites, when the sufferer and all those about to be chastised are forgiven. The hope of this pardon induces the un-

fortunate creatures to scream with all their might that they may be heard.

Neglect of cleanliness is severely punished. When the pages go to the bath, if the superintendent of that place perceives any soils upon their clothes, he orders them a certain number of strokes, which moreover, they are obliged to pay for; each page being required to give him a thousand aspers a year for his support, and that of the attendants who wait upon and beat them.

It is very rarely that quarrels arise among these pages, on account of the severity with which they are punished on such occasions. If any one is guilty of a fault, all in his row share the pu-

nishment; the culprit only receiving a larger portion than the rest.

During the reign of sultan Amurat, a page of the hass-odah, who had the privilege of wearing a knife, killed one of his comrades. Amurat sent a mute to cut off his head, and sentenced the pages of the chamber to which the criminal belonged to a strict fast of several days, at the expiration of which they were all obliged to walk over broken glass, after receiving thirty strokes of the bastinado on the soles of the feet.

The following fact will convey an equally unfavourable idea of the distributive justice of sultan Ibrahim. A page of the treasury put out an eye of

one of his comrades: he had one of his own eyes put out, received five hundred strokes of the bastinado, and was expelled the seraglio. He who lost his eye also received five hundred strokes of the bastinado, and all the other pages of the same odah, besides a corporal punishment inflicted on them, were fined a thousand aspers apiece for the benefit of their wounded companion.

In case of any theft, all the pages are kept on bread and water, till the thief is known or the property recovered. The culprit is beaten unmercifully, degraded, and ignominiously expelled. The itch-oghlan from whom any thing has been stolen, is required to make a declaration of his loss immediately;

should he fail to do so, and the theft be discovered, he is punished instead of the offender.

The use of tobacco and opium is allowed, but that of wine and spirituous liquors is forbidden under penalties so severe, that it is astonishing the pages should have dared to violate the prohibition. One of them, being in the infirmary, bribed a servant to purchase for him a bottle of brandy, which he intended to carry with him on his return to his room. At a loss where to conceal it, he put it into one side of his wide trowsers ; but unluckily, the bottle broke in the vestibule, in the presence of the capou-agma and several eunuchs, who gave the alarm and sponged the

floor with lime-juice. At night the poor page received five hundred strokes of the bastinado, and next day he was degraded and ignominiously expelled. One of the marks of degradation consists in having the collar of the caftan cut off.

The pay of the pages is more or less considerable according to their different employments; they receive it every three months from the para-aghacy, to whom it is delivered at the dyvan, on the general pay-day. They are not permitted to spend it: each room has its separate exchequer and each page his purse. The chief eunuch of the chamber keeps the key; he never opens the treasury but on the pay-day; each

knows his bag, marked with his name; the eunuch puts in the money; the page seals it, and he does not obtain possession of his hoard till he quits the seraglio. Besides their pay the itch-oghians have a small extraordinary income named *djuzlyk*, arising from the bequests of pages, who have died in the seraglio, and left the whole or part of their property to be divided among their comrades, on condition of their praying to God for the repose of their souls. This prayer consists in repeating daily so many *djuz*, which is the thirty-first chapter of the Koran, as the income of the capital can be divided into portions of three aspers, the price fixed for each *djuz*. Such bequests are not

made by the pages resident in the seraglio alone; many persons who have been brought up there, and partaken of these benefactions, leave at their death considerable legacies on the same conditions. These contingencies make an addition to the income of the pages of at least thirty aspers a day, and answer a still better purpose, for in order to repeat the *djuz*, it is necessary to be able to read Arabic perfectly; and this motive of interest increases their assiduity in the study of that language. The youngest are under the direction of the others, who take care of their things and of the money which they save up beyond their pay. That which all the itch-oghlanans derive from

vacoufs, legacies, extraordinary gratuities at the feast of beyram, or any other source, is not deposited in the treasury, but serves them for pocket-money.

At the feast of beyram, the senior page of each odah has a hundred Venetian sequins; the pages of the hass-odah receive eighty, and those of the three other chambers forty a piece; the governor of the hass-odah, the silih-dar and the tehocadar, four hundred; the captain of the gates, the intendant of the seraglio, the treasurer of the interior, and the chiefs of the two other chambers receive fifty thousand aspers.

Each odah is under the care of a particular officer, who keeps the key of



ITCH-OGHLAN,
A Page of the Chamber.

BEKAR-DAR-AGHA,
A Stool-bearer

it, and no person can enter without his permission.

The emperors, till the time of Soleïman, having lived continually in camps, had not established any order or division into classes among the youths whom slavery devoted to their service. They all dwelt together, and were engaged indiscriminately in all kinds of employments. That sultan divided them into odahs or chambers, assigning to each odah or chamber particular duties.

These chambers, four in number, are situated beyond the hall of the dyvan, on the left-hand-side of the third court of the seraglio. The annexed engraving represents an iteh-oghlan of the third odah, and beside him is seen the rekab-

dar-agma, who belongs to the tchaouchs, but of whom we shall nevertheless treat in this chapter, that officer having been formerly selected from among the itch-oghlan.

Though the Turks never speak of the different odahs till they have treated of the hass-odah, or *supreme chamber*, we shall take the liberty to reverse that order, since the other chambers are the steps which lead to the hass-odah.

In the college of Pera a great number of boys are educated and maintained at the expense of the sultan. They receive daily a sum equivalent to five or six pence of our money, and are instructed by severe masters in reading and writing; they are taught also the doctrines

of religion and to praetise its precepts with the strictest punctuality.

As we are about to treat of the daily occupations of the itch-oghlan, our readers will not, we trust, consider a digression respecting the Turkish mode of writing misplaced here.

The writing of the Orientals runs from right to left. As they are strangers to the use of tables, the knee or the left hand serves them for a desk: they do not move their fingers in writing, but make the paper slide under the pen, according to the shape of the letters which they want to make. Sometimes they put under the paper a piece of pasteboard, card, or something of that kind, rather larger than their hand, to

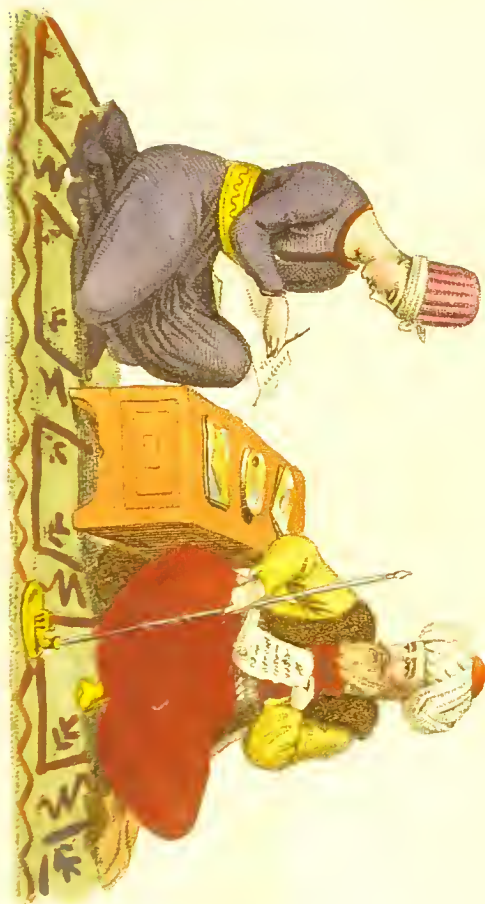
support the paper, which, of itself is much thicker than ours. They use a large rolled sheet, which they open by degrees as they want it.

They commonly rule their paper, unless they write in *djery* characters which require curved lines ; in this case they merely draw a perpendicular line to mark the margin. A notion may be formed of the position of the paper and of the hand and body of the writer from the inspection of the annexed plate, where an *itch-oghlan* is seen writing under the dictation of one of his masters.

The Turks and the Orientals make use in writing of various instruments, some of which are unknown to us, while

AND FIVE DOLLARS

AND FIVE DOLLARS



others differ in some respects from ours. They have no such pens as we; instead of them they employ small canes or reeds which they denominate *calam*. These reeds come from Hellah, near Dourak, where they are sown in marshes formed by the Tigris and the Euphrates. When cut down, these reeds are left to steep in the marshes, which gives them a feuillemort colour. After they are dried and prepared, they acquire a degree of hardness which renders them fit for writing. In cutting them care is taken to remove all the pith within, so that there remains only a thin, smooth, elastic tube, which has considerable strength. The paper being as smooth as glass, there is no occasion to bear hard upon

it, and hence it very rarely happens that these calams break. They are of all sizes. (See plate A, fig. 1.)

In Europe, the narrower the blade of a penknife, the higher we value it : with the Orientals it is the very reverse. Their penknives (*calam-trach*, calam-cutter) resemble a small eating knife ; the handle is long and narrow, and the usual length, including the blade, is from six to eight inches. (Plate A, fig. 2.)

The *mecta* is a small piece of wood, tortoise-shell, ivory, or silver, on which the calam is laid for the purpose of nibbing it. (Plate A, fig. 3.) This article is indispensably necessary, because the calam is laid on its back to be

nibbed, and is much too hard to be cut on the nail.

To write well upon their smooth paper, the Orientals are obliged to employ a thick, greasy kind of ink, made of gall-nuts and pounded charcoal or ivory black, diluted with oil. It is not disagreeable to the taste, and scarcely ever turns yellow. They have also inks of a blue, red, green and other colours, and a kind of gold ink of great beauty which they call *ma-ed-deheb*, water of gold.

The most common inkstands are of copper, and of a round form. (Plate A, fig. 4 and 5) They are surmounted by a pasteboard tray, painted and embellished, on which are frequently to be seen Arabic, Turkish or Persian verses,

written on spiral scrolls. In this tray they put the calams, the knife and the mecta. (Plate B, fig. 11.) There are other inkstands of silver or gold. They have also a long square or octagon ease, at the end of which there is a small receptacle for ink as in our inkhorns. This ease is thrust diagonally into the girdle like a dagger, and in this position it is easy to dip the calam into it. (See plate B, fig. 7, and also the representation of the baeh-tehaoueh, in Vol. IV.)

The paper manufactured in the Levant is thick; it is made of coarse cotton rags, is of a grey colour, soft, and easily tears when creased. The Turks therefore prefer European paper, which they import from Venice. They



8



11



13

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smooth it by laying it on a board of chesnut wood, (plate B, fig. 8,) and rubbing it with an egg-shaped crystal, (Plate B, fig. 10,) weighing half a pound. Sometimes too they rub it with soap to increase the effect.

In Turkey neither peneil nor ruler is used for drawing lines on paper. They cut a piece of thin pasteboard to the size of the paper on which they are going to write, mark the number of lines which they wish it to contain, and then stretch across it silk threads fastened at either end of each line. The board thus prepared is laid under the sheet of paper which is lightly pressed upon with the finger or merely with the sleeve of the robe ; the silk threads leave

their impression on the paper, and thus two pages are ruled at once, the one with convex, the other with concave lines. When the writing is finished, a slight pressure on the paper is sufficient to take out the lines. (Plate A, fig. 6.)

When the Orientals write in large characters, they commonly place under the hand a piece of skin with the hair turned towards the paper. By these means the hand moves more lightly, and strikes off with greater ease the long curved strokes of the oriental letters, which the Turks never make with the hand raised. They reckon sixteen different hands which nearly resemble one another, like our running hand, round hand, text, Italian, &c.

The Orientals, and the Persians in particular, excel in the drawing of vignettes: the colours are brilliant and the flowers arranged with great taste. They also make flourishes with the pen representing birds, quadrupeds and other things, formed with letters or even with whole words.

The Turks observe in their letters numberless points of etiquette, to which they attach great importance. The respectful paper is white with a border of gold flowers; they write the name of the person and his titles in letters of gold; the margin must be very broad, &c.: but the acme of politeness consists in an envelope formed of an embroidered bag, tied with a gold and silk cord,

and sealed with sealing-wax. They never fill more than one page ; it would be extremely rude to turn over. They always cut off the right corner of the sheet with a pair of seissors, to indicate, they say, that all our works as well as all our actions are full of imperfections and defects. Lastly they write the word *Qithmyr* three times near the seal. This was the name of the dog of the Seven Sleepers, who presides over letters missive. “When the Almighty,” say they, “carried them away into paradise, this dog laid hold of the robe of one of the Sleepers, and was conveyed along with him to heaven. When God saw him, he said, “How hast thou got hither *Qithmyr* ? I have not brought

thee ; neither will I drive thee away : but that thou mayst not be here without patronage, any more than thy masters, thou shalt preside over letters missive, and thou shalt take care that no one steals the portmanteau of the messengers while they sleep.”

The Orientals never deliver letters into the hands of their superiors or even of their equals, but lay them down before them at their knees ; and when they give any to porters, couriers or other persons of inferior condition, they throw them to a distance. This is their constant and invariable practice, for which, however, they cannot assign any reason, merely saying, as they do in

many other cases : *Aadah ust*—It is the custom.

But to return to the iteh-oghlan. During their early studies, they are kept under very strict superintendence, not so much with a view to make scholars of them, as to impress them thoroughly with the respect which they owe to the sacred book, the book by way of excellence, the *Koran*. Most of them indeed would probably quit the seraglio without being able to read, were not the reading of the Koran profitable to them, in consequence of the legacies bequeathed on that condition. They are required to study every day. One of them reads aloud, and the others

repeat word for word after him. Those who are the greatest proficientes are most honoured and esteemed in their odah ; they teach the others, and when they are in the *kiler-odah*, they sometimes officiate as imams, or priests.

Those who can read, and wish to make themselves thoroughly acquainted with languages, are instructed in grammar and syntax from works composed by Arabic authors. Civility, modesty, politeness and decorum, are more especially inculcated. They are above all taught to keep silence, to look demure and to hold their hands crossed on their bosoms. Such is the course of their early instruction for six years, either in the college of Pera, or in the

chamber destined for them in the *se-raglio*, and which is their first *odah*.

Their next remove is to the second chamber, *kiler-odah* or *kilar-odahsy*, chamber of office, where sixty or eighty pages are employed in the preparation and care of sweetmeats, confectionary and perfumes. They too prepare the cordials and all the excellent beverages destined for the refreshment of the emperor and of his women. The plate facing page 198 represents one of these pages as a confectioner.

The *kilerdjy-bachy* is the chief officer of this chamber; the second is the *kiler-kyahyaey*, his lieutenant. The latter has the care of every thing that comes into the offices and is account-

able to his superior. He has a place appropriated to the receipt of articles, and delivers each in the gross to those who are charged with the details of its distribution. The post of *tebsydjy-bachy*, keeper of the plate, and that of *yemichdjy bachy*, superintendent of fruit, are attained by seniority.

The *kilerdjy-bachy* has a salary of seventy-two aspers, his lieutenant twenty-seven, and the other pages ten. Their uniform is flame-coloured silk. They addict themselves to gymnastic exercises, as those of arms, horsemanship, the management of the *djeryd*, a reed or stick hooped with iron. These are the precursors to military exercises. To accustom themselves to draw the

bow, they begin with one that is extremely flexible, and then proceed to such as are less and less elastic, till they are at length able to draw the arrow to the head on the latter. They practise with a bow of buffalo's horn, which is so unyielding that one of them, with the exertion of all his strength, cannot bend it sufficiently to shake off by the twanging of the string a piece of money laid on the edge of the bow.

With these exercises they combine the study of the Turkish, Arabic, and Persian languages, particularly the second, because in that language are written the best works on religion and jurisprudence, and the decisions of the eadhys and other officers of justice

under their jurisdiction. Those whose inclination leads them to the study of the law, acquire high reputation from learning the Koran by heart. If they succeed, they are considered as sacred characters; they are appointed imams of the imperial mosques, and stand a chance of being promoted to the posts of cadhy-molla, cadhy-lechker, or easy-asker, and perhaps to that of mufty. If any of them display peculiar talents in the execution of illuminated writing, which is very difficult, he becomes secretary and comptroller of the exchequer.

They study also the Persian language; the elegance, copiousness, and harmony of which make up for the

poverty and harshness of the Turkish. The Persian works which they commonly read, are novels pleasingly written in prose and verse, and which almost invariably turn upon the duties of life and the rules of politeness.

In this chamber the pages remain four years, till their removal to the third odah. The costume of a page of this odah may be seen in the engraving opposite to page 183, along with a representation of the *tezkeredjy-bachy*.

The third odah, *seferly-odahsy*, the chamber of warriors, furnishes them with occupations of a different kind, which they must nevertheless combine with the studies of the odah they have just quitted. These occupations are

mechanical, and would be thought by a polished European to lower them to the profession of artisans ; but in Turkey those absurd distinctions which attach contempt to manual labour are unknown. They are taught to make bows, to sew, to embroider upon leather in silk, gold, and silver. They have even carried this art to a degree of perfection not attained by our ablest workmen. They also learn other things likely to qualify them for the personal service of his Highness ; to shave with care, to cut and trim nails, to fold vests and turbans, to give attendance at the bath, to wash linen, and to train dogs and birds. Their chief is called tcham-achirdjy-bachy, the *washerman*, or

whitster. The pages of this odah strive particularly to excel in gymnastic exercises. Their strength and dexterity in archery, in the management of the sabre and the javelin, in horsemanship, and in wrestling, surpass conception. They will strike the horses' shoes with their arrows, and, when going at full speed, hit a mark at the distance of eighty paces; and they will do the same thing, turning the bow and shooting over their heads. They perform the sabre exercise in a peculiar manner. Holding a wooden sabre in the right hand, and a cushion, by way of shield, in the left, they strike such rapid blows as they approach and retreat from one another, that the eye can scarcely distinguish them.

The principal lesson consists in learning to inflict large wounds, and especially to cut off the head with a single stroke. To this end they exercise themselves in cutting in two a thick tallow candle without breaking it, or a felt hat thrown up into the air while riding at full gallop; and also in striking off at one blow the head of a new-shorn sheep.

The cruel Amurat was so fond of this exercise, in which he excelled, that he was not ashamed to disguise himself for the purpose of performing the office of executioner. Criminals sentenced to death were secretly brought by his command to the seraglio, where he struck off their heads. The favourite

amusement of the celebrated Muley Ismael was, while mounting his horse, to draw his sabre and to cut off at one stroke the head of the slave who was holding the stirrup.

The most common exercises, those with the djeryd* and the javelin, are practised on horseback. The pages begin to practise it on foot with an iron bar, which they throw at a mark to as great a distance as possible. When they are sufficiently trained to this exercise, they find it perfectly easy to manage the lance or the djeryd on

* This Arabic word signifies a palm-branch, stripped of its leaves, which the Orientals employ in the manner of a javelin, in those military exercises to which this weapon has given its name.

horseback, and rarely miss their aim.

They are strangers to our mode of training horses to the different paces ; but while theirs are going at full gallop, they will perform the most extraordinary feats, such as picking up pieces of money from the ground, standing upright on the saddle, or with one foot on one horse and one on another, and saddling and unsaddling a horse, and passing under his belly while he is running.

Wrestling is another of their exercises. The combatants are naked, with the exception of short, tight drawers of greased leather. They rub themselves with oil, clap their hands

three times, and close with one another. He is conqueror who gains ground upon his antagonist, and throws him in such a manner, that his back first touches the ground in falling. This latter exercise, and others still more violent, are reserved for the *zulufly-baltahdjys*. On certain days of the year, the pages perform within the *seraglio*, and in the presence of his Highness, sham fights on horseback, in which they have opportunities of displaying their strength, dexterity, and presence of mind. Armed with the *djeryd*, a troop of pages is opposed to another of equal number : and such is the address with which they manage this weapon, that these conflicts rarely terminate without blood-

shed. The presence of the sultan, and the hope of distinguishing themselves, excite an emulation which produces results beneficial to some, and fatal to others.

The pages remain four years in this chamber, to which the sovereign shews peculiar partiality, and from which he selects the pages of the treasury, and the forty pages of the hass-odah.

The fourteen years passed by them in the three odahs of which we have treated, are a severe noviciate. They are not allowed to speak to one another but at certain hours, and their converse must be modest and grave: if they occasionally pay mutual visits, it is always under the inspection of eunuchs,

who follow them wherever they go : and it is not till their character and disposition have been closely studied, that a favourable report is made of them to the prince. Those are transferred to the cavalry, who have not manifested exemplary discretion and reserve, and who are not possessed of the quality of perseverance in a kind of life which is rendered extremely irksome by incessant restraint, the harshest treatment, and even the infliction of the bastinado for the slightest faults.

Though the number of pages in the seferly-odahsy is not fixed, it is less considerable than in the first odah : for, as all these pages cannot be admitted

into the hass-odah, where the number is limited to forty, some of them are placed in the hazneh-odahsy; others receive appointments in the household, or become spahys, and are allowed a high pay.

Before we proceed to the fourth odah, or chamber of the treasury, we shall devote a separate chapter to the hass-odah, which the Turks consider as the first chamber, but which we, for reasons already stated, have placed after the others.

HASS-ODAH,

OR PRIVY CHAMBER.

The hass-odah is the most important chamber, on account of its dignity, because it serves as the ante-chamber to the imperial apartments, and because all the pages belonging to it hold offices about the person of his Highness, which confer on them the quality of arzaghalar, a term which we shall presently explain.

The word, *hass-odah*, signifies *privy chamber*: its inmates must have undergone the probation of the other chambers, and shown themselves worthy of



THE BEND DASH AGA, A.
 Turkmen bearded with a woman

... ..

approaching the sultan, who there spends the greatest part of the day. These pages are called *hass-odalhi*, their number is forty, and their salaries differ according to their offices.

The four great dignitaries of the *se-raglio* are, the *silih-dar-agma*, the *tchoucah-dar-agma*, the *dulbend-dar-agma*, who are selected from among the forty pages of the *hass-odah*, and the *rekab-dar-agma* chosen from among the *tchaouchs*.

The *silih-dar-agma*, represented in the opposite engraving, is the page who bears the sultan's sword at public ceremonies. He has the care of the scymetars, guns, bows and other arms of the sovereign; he carves the dishes

at his table, and tastes of them, as well as of what he drinks, in his presence, for fear of poison. He is the high-chamberlain of the imperial household, and his authority extends in a particular manner over the rest of the empire. The grandees never speak to him but with the most profound respect; nor do they write to him without giving him the title of mussahib, or privy-councillor, though it is not attributed to him in official documents. A silihdar-agma, if a shrewd man, may easily acquire a powerful ascendancy over the sultan: and so firmly persuaded are the vizir and other high officers of his influence, that they receive his requests as commands of the emperor himself,

and rather anticipate than comply with his wishes.

The sillih-dar-agma, and the other three officers above-mentioned eat at a distinct table in the apartment of the former. It is profusely supplied, and they send part of the dishes to the masters and pages of the band; the other pages of the hass-odah live upon the leavings of the table of the grand-signor.

The tehocah-dar-agma, or first valet-de-chambre, is keeper of the emperor's mantle and pulls off his boots; he is of inferior rank to the silihh-dar, but sometimes possesses greater influence, and has equal opportunities of ingratiating himself with the sovereign.

The rekab-dar-agma (see the plate

opposite to p. 147) holds the stirrup when the sultan mounts his horse; he takes care of all that belongs to the rich harness, housings and equipments of the emperor's horses. The stool which he has in his hand is intended for the sultan to step on when he mounts; but instead of it he frequently makes use of a mute, who places himself on the ground on his hands and knees for the purpose. It has been stated, that Tamerlane, after conquering Bajazet, shut him up in an iron cage, which followed in his train wherever he went, and that he never mounted his horse without stepping on this prison, in which his wretched captive was confined; but, as we have already observed, this story,

like that of the death of Irene, is now rejected by sober historians.

The *dulbend-dar-agma* (see the engraving, p. 177) is the officer who folds the sultan's turban.* He has under him three officers who share in this honour. To him the pages of the *seferly-odahsy* deliver the turbans after they have washed, dried and perfumed them.

The most important of the pages of

* The Turkish word *dulbend* seems to be a corruption of the Persian *dilbend*, the membrane enveloping the heart, the pericardium: it is applied also to the muslin in which the *caouc*, or covering of the head is wrapped. The wrapper has given its name to this part of the dress, and this name has been transformed in our European languages into *turban*.

the *hass-odah*, next to these four, are called *bitchiaklu* ; they have the privilege of wearing a knife at their girdle, and are twelve in number :

1. The *qemysslar-agma*, or chamberlain, who keeps the key of his Highness's chamber, and gives out his linen to be washed ;

2. The *berber-bachy*, chief barber ;

3. The *ybrye-dar-agma*, who carries a vessel resembling a coffee-pot, of gold or silver gilt, full of water, for the sultan to drink or to wash himself with ;

4. The *pechkirdjy*, the keeper of the table linen ;

5. The *cherbetjy*, the butler, who has the care of the liquors, porcelain



THE UGHAN ABBAY,
Loyal to the Sultan.

THE MURSHEDY BACHA,
Secretary to the Sultan.

cups and bottles. If the grand-signor drinks wine, the bottle is sealed up when he has done, and the seal is not removed except in the presence of his Highness ;

6. The sofrahdjy, who lays the table and has charge of the bread ;

7. The thournadjy-bachy, first superintendent of the guards ;

8. The zaghardjy-bachy, chief superintendent of sporting-dogs ;

9. The tchachnehguyr-agma, the chief steward ;

10. The mohhaccbehdjy-bachy, comptroller-general of expenses ;

11. The teskeredjy-bachy, private secretary to the grand-signor ; (see the annexed engraving).

12. The thyrnakdjy - bachy, nail-parer to his Highness.

A Venitian, who held this last post, to which he attained after being brought up among the itch-oghlans, became so zealous a Musulman, that he was bent on converting his mother to the Mahometan faith. The grand-signor formally demanded her of the doge of Venice, and the senate was unwilling to quarrel with the Porte for so trivial a cause. The good woman was, therefore, shipped off to Constantinople : she saw her son, but so far from being dazzled by the splendour that surrounded him, she continued firmly attached to the Christian religion, and after receiving various presents returned to Venice.

The sixteen chief pages never quit the sultan, unless when he visits his women. If they have houses in the city, they may then go to them ; but they must be in attendance at every meal which his Highness takes, either in the seraglio or elsewhere.

The hass-odah possesses a privilege not enjoyed by the other chambers. The governor has not power to punish the pages without the consent of the grand-signor ; he can only reprimand them and slap them on the neck. If the fault deserves a more severe punishment, he asks the sultan's permission : when his Highness grants it, the silih-dar, with his drawn sabre, causes it to be inflicted. If the offender makes any resistance

his turban is taken from him, the collar of his vest is cut off, and he is turned out ignominiously at the garden gate.

The imperial throne stands at one corner of the *hass-odah*. It is a kind of chair of gold, on which stands a casket of the same metal, containing the robe of the Prophet, which we shall notice in another place. This casket always accompanies the sultan, and the camel that carries it is never used for any other purpose.

The like care is taken of the standard of the Prophet; which is carried only in the train of the sultan and the grand-vizir. It is protected by a cover of green taffeta, and is never unfurled but in cases of imminent danger, either to

rally the army after a defeat, or to quell a sedition. This standard is hung up in the hass-odah with the sabre and bow of the Prophet, and the arms of Abu-bekr, Omar, and others of his disciples and successors. One of the sultans caused them to be covered with silver and inscribed with moral sentiments. The trophies of arms are the chief ornaments of this imperial abode. In this chamber are also preserved the carpet and coffer of Abu-bekr.

In the hass-odah there is a fountain with a marble basin, before which little comedies, puppet shows and other amusing performances take place. It is before this basin also that the grand-vizir and other dignitaries consult with

his Highness on the most important affairs.

When a page has at length arrived at this chamber of honour, it becomes his whole study to win the good graces of the sultan. If he succeeds, his fortune is made ; for he is never removed from this place, unless to be invested with some high office, and loaded with all kinds of favours by his master.

HAZNAH-ODAHSY,

CHAMBER OF THE TREASURY.

The number of the pages of the treasury is not fixed. Sometimes they amount to two hundred, but there must never be fewer than one hundred and twenty.

The haznah-dar-bachy, the cashier, has a salary of eighty-two aspers a day, and his deputy seventy-two. The rest of the pages have but about six-pence a day, besides subsistence. Their livery is green. The haznah-dar-bachy is the keeper of the treasury. He has a private apartment contiguous to the gene-

ral chamber, and is waited upon by the iteh-oghians.

The haznah-dar-kiahyaey is usually the senior page of this chamber; he sleeps in it, but in the day-time occupies a separate apartment close to the treasury, and is fetched by the workmen, when any thing is required to be done for the grand-signor, or when bullion is wanted to be melted down for money.

The occupations of these pages, besides those which they follow in common with the inmates of the other odahs, consist in keeping the accounts, and in brushing and cleaning the magnificent apparel and valuable furs of the sovereign. They are required also to

take the same care of the rude sheep-skin or goat-skin garments of the early emperors. It is their duty likewise to change the leathern bags containing the money, when they become unfit for use. This operation is performed in the presence of the haznah-dar-bachy and the haznah-dar-kiahycy. They find means to embezzle small sums on this occasion; but a sale which is held thrice a year in the seraglio is much more lucrative to them. It is made with the useless effects of pachas, who have been put to death, and whose property has been confiscated. The mode of proceeding is as follows: the haznah-kiatiby, secretary of the treasury, delivers the articles for sale to six pages,

who perform the duty of cryers: they exhibit all these things, consisting of wearing apparel, sabres, saddles, trappings, bridles, carpets, cushions and rich furniture, at the doors of the other chambers. Each of the itch-oghlan is allowed to bid; but those of the treasury, who are in league with the cryers, buy up the goods at a much lower rate, and sell them again at a very high price to dealers in the city.

The feast of the beyram is the season that gives most employment to these pages. They are then obliged to turn out of the coffers their most valuable contents, jewels, precious stones, costly instruments, rich harness, &c. for the purpose of exhibiting them in the four

chambers. The bags of money must also be exposed on this occasion to the view of the inhabitants of the seraglio.

ARZ-AGHALARS,

OR

PAGES WHO HAVE A RIGHT TO PRESENT
PETITIONS TO THE GRAND-SIGNOR.

All the pages of the *hass-odah*, and the first four of the three other chambers are *arz-aghalar*s, and have a right to present petitions to the sultan. To them application must be made for the purpose of obtaining justice or soliciting favours. They are honoured and courted by the highest dignitaries of the empire, who have need every moment of their services. The grand-vizir keeps up a close correspondence with the principal

of them, that he may have faithful and secret spies, and prevent them from prejudicing his Highness against him, in moments when he converses familiarly with them.

The characteristic distinction of the arz-aghalar is a small knife which they carry by their side. Their total number is fifty-six, namely, forty of the hass-odah, twelve belonging to the other odahs, the capou-aghacy, the saraī-kiahacy, the saraī-aghacy and the hass-odah-bachy. The quality of arz-aghalar is the step that leads to the highest dignities, such as those of the silihhdar, tchocah-dar and dulbend-dar, who never quit the seraglio without being created beygler-beygs or vizirs.

These dignitaries would enjoy greater liberty than the others, did not their functions oblige them to be incessantly about the person of the prince, whom they must not quit from morning till night. In order to amuse themselves, they are therefore compelled to encroach upon the hours of sleep. To this end they assemble in one of their chambers, most commonly in the apartment of the cunuchs, where they spend the night in drinking, singing and making music; but at day-break they must all be at their posts, just as if they had taken their usual rest. They have, however, their moments of recreation, of which they avail themselves to play at chess, draughts and

two games, which they call manghalah and tavella; but they never play for money.

The pages of the inferior odahs have scarcely any amusement, except during the absence of his Highness. Formerly they were not allowed to divert themselves but in the six days of the feast of beyram. Their games are the same as those common in our boarding-schools. It is not long since they received permission to play at a kind of tennis, with balls of leather only, in the vestibule of their odah.

MECHK-HANEH,*

OR MUSIC CHAMBER.

There is in the seraglio a chamber in which music is taught. It is called mechk-haneh, and the master sazend-bachy. He is an iteh-oghlan, and rises in his turn to the hass-odah. The opposite engraving represents him in his state dress, playing on the thambourah. Beside him is one of the confectioners

* A corruption of *moucyah-khaneh*, house of music. The word *moucyah* is evidently borrowed from the European languages; *khaneh* is Persian, and the Turks, in adopting it, have corrupted the pronunciation to *haneh* or *hanah*.



SAZEN BASTI,
Musical Instrument

HEALVAHD-JY,
Musical Instrument of the Serapish

of the scraglio mentioned at p. 162. The itch-oghians who have a taste for music go every morning at nine o'clock to take lessons of the sazend-bachy.

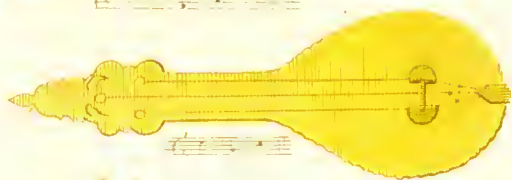
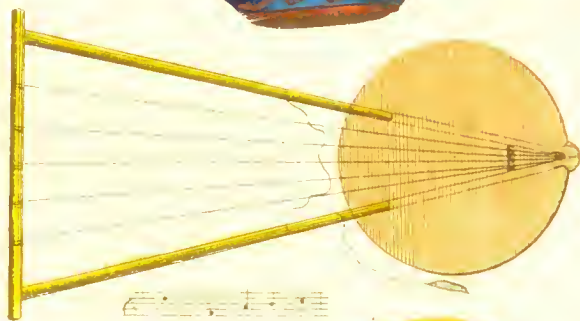
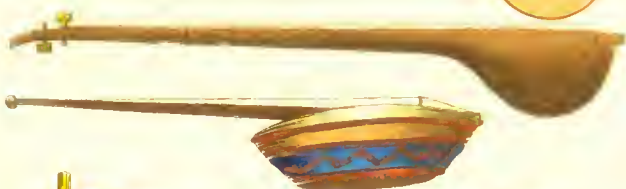
This master gives instruction in vocal music only : there are others from the city who attend to teach instrumental music. The gamut of the Turks consists of twelve notes ; they learn by rote and beat time on a tambourine. Their finest airs are called *mourrabeh*, musical verses, and are written in Persian. Those called *turky*, written in the Turkish language, are sung and accompanied by a small instrument, called *rebah*, the body of which is composed of half a calabash ; the neck is about half a yard long and not more

than an inch thick, and it has only two brass strings. The songs of the latter class are great favourites with the janissaries: they have something martial both in the tune and the words, which usually relate to exploits and deeds of arms.

The thambourah is, according to Toderini, an instrument with eight strings, seven of iron wire and one of brass, which is played upon with a thin flexible piece of tortoise-shell: it has no aperture in any part. According to Niebuhr it has but two iron wire strings. The body of the instrument is of the size of a half bushel measure and the neck three feet and a half long. We give, on the authority of the same



1



2

Musical Instruments of the East

Plate 1

traveller, representations of two thambourahs of different proportions. (See plate C, fig. 1, and pl. D, fig. 5.) It seems probable that *thambourah* is the general appellation for all stringed instruments.

The thambourah is very common in Turkey. It is used whenever the women of the harem amuse themselves with dancing or singing. The reader may observe it in the engraving at p. 67 of this volume, in the hands of a female slave, and at page 207, in the hands of the tchenguy.

The Turks have a violin like ours which they call *keman*. They have another kind (plate C, fig. 3,) that has three strings of catgut, all of which

are raised very high, but the middle one considerably the highest. This instrument is called *lyra* by the Greeks ; it is not held at the upper end, but on the side with the nails: if the bow be drawn over the three strings at once, it gives a continued bass. The instrument is not high, but is nevertheless played in the same position as our bass-viol.

We next call the reader's attention to the instrument, (Plate C, fig. 2) which Niebuhr saw at Cairo, in the hands of Egyptians from Dangala, and which they played in two ways, either with the fingers, or by roughly rubbing over the strings a piece of leather which hangs by the side. It is remarkable for its resemblance to the genuine lyre as



C. A. W. 1852

represented in antique sculptures and paintings. The body of the instrument is a kind of hollow wooden bowl, with a small aperture at the bottom, and covered at top with distended skin. Two sticks, fastened at the upper end to a third, pass obliquely through the skin, over which are stretched five strings of gut supported by a bridge. This instrument has no screws: the strings are rolled round the upper stick. The ribbon behind assists to keep the hand, or rather the fingers, conveniently against the strings; and the player dances at the same time.

We also give (Plate D, fig. 4,) a representation of a bowed instrument common among the Arabs. It has but

one string of horse-hair, is not more than two inches deep, and the body is covered above and below with distended skin. This instrument has an aperture near the neck, and forms at once both a violin and a drum.

The instrument seen in Plate D, fig. 6, is called *semendje* by the Arabs : it has either one, two, or three strings. The foot is of iron, and runs into the neck and through the body, which is in general nothing but a coco-nut, with a small aperture in the middle of its convex part.

The instrument, Plate D, fig. 8, is a pot of baked earth, made purposely of that shape, and covered with stretched skin. It is held under one arm, and

beaten with the opposite hand.' Another kind of small drum is employed by the beggars of Yemen to announce their presence, and accompanies them while chanting verses of the Koran. To a small drum, (Plate D, fig. 9,) are suspended two balls: to sound the drum at each end, they need only turn the instrument round quickly by means of the handle; which suits their indolence, and leaves them a hand at liberty to receive alms. The description of the wind instruments and of the drums, properly so called, we shall defer to the fourth volume.

The only instrumental music is that of the military. It consists of hautboys, trumpets, bugles, drums, kettle-drums,

&c. It is called *mehter*. This band formerly played morning and evening, at the opening and shutting of the seraglio; but as this practice disturbed the sultans, it was abolished. The performers on military instruments do not reside in the seraglio, but live in the different barracks of the janissaries and spahys.

Such of the itch-oghians as can play on military instruments have opportunities of exhibiting their talents at the feast of beyram and in the caïque of his Highness. If any pages quit the hass-odah, the musicians are not forgotten, and they are very often promoted to important posts.

The grand-signor seldom diverts



TEDINGHUY ANRETTY

A Female Dancer.

TOLANGHUY

A Dancer

himself with music, except while being shaved. The sazend-bachy directs the band; he does not sing himself, but merely beats time on a tambourine. (Plate D, fig. 7.)

With these musicians are mingled dancers, who sing and play the castanet while dancing. (See the annexed plate.) These people are called *tchenguy*, which appellation is common to both sexes.

We shall have occasion to recur to the subject of the music of the Turks, when treating in the next volume of their military instruments, and of their amusements in the sixth.

BAZAMI-DIL-SIZ, OR MUTES,
AND
DJUDJEH, DWARFS.

There are in the sultan's palace a great number of deaf and dumb persons, and such as are of very small stature are in particular request. They sleep at night in the pavilions of the pages, and in the day-time loiter before the mosque of the iteh-oghlan. Their business is to keep the outer door shut, when the sultan is speaking with the vizir, the qyzlar-agma or any other officer, in his private cabinet, and to prevent any person from approaching. The institu-

tion of this class of attendants dates from the reign of Soleïman I.

This emperor ordered his grand-vizir to collect slaves of all nations for the purpose of forming the odahs of the itch-oghlan. Among the numerous youths whom that officer soon brought together from all quarters of the empire, Soleïman observed two brothers, who, as they could not speak in his presence, made signs to each other. The sultan enquired of each of them in private what they meant to express by their gestures; and they frankly acknowledged, that they had asked one another how they were going to be disposed of, by means of a conventional language which consisted only in signs.

This new method of conversing appeared to the sultan extremely ingenious and consistent with the respect due to his person. He gave orders that this mute language should be introduced into the seraglio, where it is so common that scarcely any other is used, especially in the hass-odah and in the presence of the sultan. That prince soon afterwards collected a number of persons really dumb from their birth in the seraglio. These mutes, called by the Turks bazami-dil-siz, men without tongue, are in general presented to his Highness by the pachas or other grandees, who seek after and pay very high prices for them.

In most of the descriptions of the

Ottoman court we are assured, that the mutes were formerly employed in putting to death privately the victims of the sultan's jealousy or resentment and that they were subsequently entrusted with the execution of the fatal mandate throughout the whole empire. They repaired without escort to the remotest parts of the capital, presented to the pacha, or the condemned person, whoever he might be, the *khatty-cheryf* or imperial order, which demanded his head. He presented his neck to the fatal cord of the messenger after repeating the *namaz*, or prayer. This astonishing resignation proceeded from the persuasion then and still prevalent among the Musulmans, that he who

dies by the hand or by the orders of the sultan is a martyr, and is absolved from all the sins committed in this life. But it is also to be added, that resistance would be difficult ; for, we repeat, that a person proscribed by a khatty-cheryf is instantly abandoned even by his dearest friends ; he would not find an asylum even in his harem, where his women would be eager to deliver him up to the envoy of the monarch. Some of the pachas of the present day have indeed shown less docility ; several of them have put the august mandate, the fatal bowstring and the unwelcome messenger himself out of the way.

The employment of mutes as executioners does not appear to us to be

sufficiently authenticated; it is inconceivable that mutes, dwarfs or idiots, should now have any hand in a serious business; all of them are on the footing of buffoons in the seraglio. The number of the mutes is forty; there are always ten in the hass-odah; some of them become favourites of the sultan, and others serve him for butts. He has the cruelty to set these last a fighting with one another; he causes them to be thrown into a cistern situated in one of the courts of the hass-odah, or frequently compels them to throw themselves in, to fish up pieces of money from the bottom; exposes them in this manner to the laughter of his principal

itch-oghilans, and frequently takes delight in subjecting them to the most ignominious treatment.

It is well known that nature, in depriving these unfortunate creatures of hearing and consequently of speech, indemnifies them by an apprehension and penetration so quick and so acute, that they can discover the subject of conversation from the motions of the lips and the gestures of the speakers. They possess the talent of expressing themselves not only by signs but also by the touch, so as to communicate their meaning by night as well as by day. Their dumb language is studied by the courtiers and by the sultan himself, who

employs it to give certain orders, or when he has a mind to converse with any of his favourite mutes.

History has preserved the name of the mute Mahomet, who saved the life of the celebrated Kiuperly. The qyzlar-
agha was urging the feeble Achmet III. for the fatal order. The mute, who had gently raised the tapestry, perceived from their gestures and the motion of their lips, that the deposition of the vizir was the subject of discussion; he ran to apprise him of the impending danger, and had no difficulty to render himself intelligible to Kiuperly, who was familiar with the language of the mutes.

The practice of keeping dwarfs and

buffoons is nearly extinct in Europe ; but it has always prevailed in the east. Tamerlane, when encamped near Yegnychehr, or Neapolis, in Asia Minor, passed three days in listening to Nassred-dyn-Khodjah. This buffoon, or more correctly speaking, this Turkish Esop, so delighted the prince with his fables, that he forgot to sack the town. On the report of the approach of Tamerlane, the inhabitants made preparations for defence. Nassred-dyn used every possible argument to dissuade them from their plan, offering to go as ambassador in their behalf to Tamerlane. When he was ready to set out on this mission, he began to consider what present he should carry to so

formidable a foe. He thought to offer him some sort of fruit. "Hold," said he to himself; "two heads are better than one; I'll e'en consult my wife." Accordingly he went to her. "Which fruit," said he, "would in your opinion be most acceptable to Tamerlane, figs or quinees?"—"Quinees," replied his wife; "for as they are larger and finer, they cannot fail to please him best." "However useful," rejoined Nassreddyn, "the opinion of any other may be, for removing doubts in matters of business, it is never advisable to follow that of a woman."—The courteous reader will be pleased to recollect that these are the words of a Turkish author—"I am therefore determined to

take figs and not quinces." He provided himself with figs and away he went. Tamerlane, being informed that the celebrated Nassred-dyn-Khodjah had come on an embassy to his camp, ordered him to be introduced. He was bareheaded and bald, which circumstance suggested to Tamerlane the idea of throwing the figs at his head. "God be praised!" exclaimed Nassred-dyn, at every blow, with apparent composure. This exclamation excited the curiosity of the Tartar monarch, who enquired the reason of it. The ambassador with the same composure, replied: "I am thanking God because I did not follow the counsel of my wife; for if, instead of figs, I had, according

to her advice, brought quinces to your Majesty, I should most assuredly have got a broken pate.”

The djudjehs, or dwarfs, are not so numerous in the seraglio as the mutes. Mahomet IV. reduced them to twelve, and their number has not since varied. They are divided between the two lowest chambers, and not admitted into the hass-odah unless when his Highness sends for them. They have only their subsistence and lodging, no fixed pay, but merely a few presents on festive occasions. When they leave the seraglio they are allowed a pittance for their support.

Should any of them be grotesquely deformed; should he happen to be

deaf and dumb, and a eunuch into the bargain, such a one is much more highly prized than his fellows. This combination of defects is the strongest of recommendations; and he can scarcely fail to make a large fortune. Dervyeh Mehemet Paeha made a present of such a monster to Mahomet IV. and the sultan was so charmed with him, that he sent him to the sultana-valydeh, with whom also he ingratiated himself. He was attired in the most costly garments: and though he was white, he was not excluded from the harem.

In public ceremonies, the dwarfs walk before the pages: when the grand-signor goes out to ride, the

bended back of one of them, on which is placed a velvet cushion, frequently serves him instead of a stirrup as a foot-stool to mount his horse.

CAPYDJYS, OR CAPOUDJYS,

PORTERS.

The number of the capydjys, or porters (whose name is derived from the Turkish word *copy* or *capou*, a gate) amounts to four hundred, commanded by four captains who take their turns to do duty on council days. There are fifty capydjys at the gate of the first court of the seraglio, and as many at that of the court of the dyvan.

The principal officers of this body, called capydjy-bachys, are the chamberlains of the sultan ; the senior of them

is their chief, and has the title of *myr-alem*, officer of the standard, or standard-bearer; it is their duty to take the arm of persons admitted to an audience of the sovereign, and to lead them in this manner into his presence. To them also belongs the honour of bearing the fatal bow-string when commanded by the sultan; and they strike terror into all wherever they appear with that instrument. They are not eunuchs, as some travellers have erroneously asserted.

All the capydjys are under the jurisdiction of the capou-aghacy, the chief of the white eunuchs; they are charged with all extraordinary commissions connected with the execution of the

sultan's orders, of what nature-soever they may be. To collect provisions, to levy troops, to confirm a pacha, to extort money from him, to cut off his head either before or after stripping him of his wealth, to conduct another into exile and perhaps poison him by the way, are all duties that fall within the province of the capydjy-bachys.

It has sometimes happened that a pacha, disregarding the mandate transmitted by the capydjy, instead of resigning his own head, has replied by sending that of the messenger to Constantinople: in this case the Porte has no other resource than to cause the refractory pacha to be poisoned or assassinated. The emissary, disguised as completely

as possible, and furnished with an order which he keeps carefully concealed, seeks an opportunity of approaching his person, enquires if he can the hour of the dyvan, and seizes the first favourable moment for dispatching his vietim. If he succeeds in the attempt, he produces the khatty-cheryf and has then no farther danger to apprehend.

The number of capydjy-bachys is not fixed. The magnificence of their helmets, shaded by an immense plume of feathers, and of their dress on days of ceremony, corresponds with the pompous titles given to the gates of the different courts of the seraglio. Some idea may be formed of their appearance from the

representation of two of them in the annexed engraving.

They have a considerable salary and a *zyamet* of fifteen hundred crowns a year. From the missions on which they are sent, they derive profits sufficient to defray the great expense requisite for the due support of the dignity of their office. They are sometimes raised to the rank of *pacha* of two tails, to which the government of a province is always attached.

On days of ceremony, or when they are sent on some important expedition, they usually carry a silver staff in their hands. In travelling upon their own business, or when they accompany the



CAVDSY - BACHY .
Chief of the Porters .

Illustration of the Porters

army, they wear a turban of a cylindrical shape and rounded at top. In camp the ordinary capydjys are the guards of the imperial tent.

We beg leave to observe by the way that, in the organization of the Ottoman court, and in its denominations, every thing indicates a roving and military origin. Shepherds and warriors, the Turks encamped in tents; they had no other laws than the absolute commands of the chief whom they had chosen for themselves. To receive these commands, the subordinate chiefs and the soldiers assembled at the entrance or door (*porte*) of the tent of the supreme chief, who, mounting his horse that he might be the better heard, doubtless

made himself, in a loud voice, the first clamoration of his orders. Here too he received on horseback the advice of his lieutenants, and the claims and petitions of the soldiers; and his decisions in every case were carried into immediate execution. It was to his stirrup that each individual came to implore his justice or his clemency. From this ancient custom is derived the expression of the *imperial stirrup*, still retained in the official documents of the Porte, diplomas, firmans, &c.; and it is to the *imperial stirrup* that the European ambassadors are obliged to address all notes which are destined for the government.

The *salakhors*, or rather *myrakhors*

(*emyr-akhors*, officers of the stable) have the same functions, but are employed in less important concerns than the *eapydjys*. Their promotion depends on their address in the execution of the orders with which they are charged. As it is their duty to accompany the sultan, they attend him on horseback every Friday, and form part of his retinue when he goes to the mosque; all of them are under the command of the *buyuk-embrokhor*, and the *kutchuk-embrokhor* (a corruption of *emyr-akhor*) the great and little equerry. These two officers have the general superintendence of the stables of the seraglio, and preside at the ceremony of the turning out to grass of all the horses belonging to

the grand-signor. This ceremony takes place every year about the end of July, and is held with great solemnity. All the officers of the seraglio, and all the grandees of the empire who happen to be at Constantinople, are present at the departure of the horses. They are conducted through the streets of the city, to the meadows, where they are left to graze, under the care of Bulgarian peasants, who are brought on purpose from Romelia, to perform this duty, for which they are indemnified by the grant of various immunities. Their villages are exempt from taxes. The sultan takes such pleasure in this ceremony, that in order to see the train pass a second time, he frequently removes

to a pavilion which overlooks the interior of the city.

The *rekab-aghalery*, or lords of the stirrup, form what is termed the *imperial stirrup*. These are, the *bostandjy-bachy*, the *buyuk-embrokhor*, the *kutchuk-embrokhor*, and the *capydjyler-kiahacy*; the latter has no authority over the *capydjy-bachys*, but is a sort of master of the ceremonies. Whenever the sultan quits the *seraglio*, he is attended by the four lords of the stirrup.

The ordinary *capydjys* carry an Indian cane only in their hands in the daytime; at night they are armed with a *khandjia*, or dagger, and a sabre. They lock the first gate and deliver the key

to one of the two capydjy-bachys who are on duty at the second gate, which they also take care to secure.

The capydjys mount guard every day at the first gate ; they receive their subsistence from without. Those at the second gate are fed from the sultan's kitchen. It is their duty to give notice to the high officers and distinguished personages to attend the ceremonies of the beyram and the mevloud*, and they in return make them presents. Besides

* The anniversary of the birth of the Prophet. It is celebrated by the Turks and all the Sunnites on the 12th of the third month of the Mahometan year. It was instituted by Amurat III. in 1588. The Shiites, or followers of Ali, hold this festival on the 17th of the same month.

their daily pay they receive every month a considerable gratuity. Their children are preferred for the offices of mohacebedjys.

Others are employed in the service of the eunuchs, which is equally lucrative ; these are called *coula-sofulari*. The errands and commissions on which they are sent into the city exempt them from the duty at the gates.

All the capydjys rise, in rotation, to various little posts which are very profitable. The porter in waiting on the black eunuchs receives many good turns from them. It is his duty to be in constant attendance at the door of the apartments, to take their orders. He is

the chief of the eapydjys appropriated to their service.

There are four *mohacbedjys*, or comptrollers, who keep the registers of the names of all the eapydjys. The power which they possess, on the death of a eapydjy who had a high salary, to dispose of the surplus beyond the ordinary pay, in favour of one or two of their comrades, after filling up the vacancy, gives them some influence in their corps.

The eapydjys are justified in aspiring to two important posts, those of *peych-kechedjy*, and *mataradjy*, which can be held only by persons selected from their body, and to which high salaries

are attached. The peych-kechedjy arranges the presents made by ambassadors to the sultan, which are displayed in the court of the dyvan. He is also master of the ceremonies, and instructs the pachas and other dignitaries in the formalities to be observed by them, when introduced for the first time to kiss the sultan's robe. He walks before them, and first makes all the necessary obeisances and genuflexions. The gilt ornaments of his turban distinguish him from the other capydjys.

We cannot conclude this article without subjoining an anecdote, which will convey some idea of the enthusiastic or rather fanatical respect paid by the

attendants on the seraglio to the sultan.

Selym was one day going out of his gardens by one of the little iron gates, which have been mentioned in the description of the seraglio. A eapydjy, in his hurry to open that at which he was stationed, jammed his hand between the gate and the wall. The sultan's retinue had already drawn up in a line, and the bostandjys stood with their backs against the gate. The unfortunate eapydjy, notwithstanding the exeruciating pain which he suffered, uttered not the slightest complaint, but remained in that position the whole time the train was passing. He was then found insen-

sible; when extricated, the four fingers, separated from the hand, fell to the ground; and he would rather have died on the spot, than violated the respect due to the sovereign, by breaking silence, and calling out for assistance.

BOSTANDJYS.*

Sultan Soleïman was the founder of the *bostandjys*, or gardeners, whose number he fixed at five thousand. Finding the janissaries not sufficiently submissive to be made the guardians of the person of their emperor, he committed the custody of his seraglio to the gar-

* *Bostan*, in the Persian language signifies a fruit garden, an orchard. The celebrated poet, Saadi, has given this title to a moral poem equally distinguished by the philosophy of the sentiments, the beauty of the images and the charms of the style.

deners, whom he formed into a military body, which guards the exterior of the imperial palaces, and cultivates the gardens. This institution occasioned a mutiny of the janissaries, who were previously irritated, because, at the siege of Rhodes, Soleïman had prohibited plunder. In the sequel, Mehemet Kiu-perly, when grand-vizir, reduced the corps of bostandjys to three thousand; it now comprehends from five to six thousand men. It was long the nursery of the best soldiers: the *delys*, the most determined, but at the same time the very lowest of the Turkish troops, were selected from among them; and the most robust of these were drafted into the janissaries. Thus one served as a

step to the other. Now that the body of janissaries is easily recruited, either by their children, or by voluntary enlistment, the practice of selecting them out of the bostandjys is relinquished, and the latter are employed in guarding the sultan's palaces, cultivating his gardens, and rowing his caïque. The bostandjys are rather a domestic than a military body; and it is asserted, that in the whole number of persons belonging to it there is scarcely a single soldier to be found.

The bostandjy changes his girdle nine times before he attains the highest rank in his corps, which entitles him to be employed as a rower in the caïque of the grand-signor; a duty which may be

considered as the first step to the most important offices. The first girdle is of coarse blue cloth, the second white, the third yellow, the fourth white and blue ; all these are of woollen cloth : the fifth is of white linen, the sixth of white silk, the seventh of black linen ; the eighth and ninth of black silk.

Their dress is of coarse blue or red cloth ; the sleeves bound at the wrist with a narrow black border, which also runs round the collar of the vest. A cylindrical cap of woollen cloth or red felt, that falls back behind for about one-third of its height, serves them instead of a turban : they have no beard, the privilege of wearing one being reserved for the *bostandjy-baehy* and

the principal hassekys. Their pay is but low.

They are divided into odahs or chambers, each of which is under the government of its senior. The cook is changed every three months, that they may enjoy in turn the distinction conferred by that office. They are obliged to assist in case of fire, either in Constantinople or at places where there are imperial residences.

Most of the bostandjys are taken from among the *adjem-oghlans*, such of them being selected as are the most robust. After passing through the inferior gradations, they become hassekys, favourites of the bostandjy-bachy, or, more correctly speaking,

they are admitted among the forty bostandjys whom that general officer employs to execute his commands, and who never leave him but to perform the commissions which he gives them. From being hassekys they become *ousta*, keeper of some imperial palace; then *tchaouch*, whose number is limited to eight, and the senior of whom is called *bach-tchaouch*.

The odah-bachy, the kiahya, and the bostandjy-bachy are the principal officers of this corps.

The odah-bachy, who attends on the grand-vizir, is the agent for transacting the business of the corps with that minister: if he has the address to win his favour and to obtain his confidence,

he is likely to become hasseky-agma, the favourite of the sultan, or bostandjy-bachy. The duty of the hasseky-agma about his Highness is to command, in the absence of the bostandjy-bachy, wherever the sultan goes. This officer is considered as the executor of his justice, and indeed receives the insignia of it at his installation, in the sabre which the emperor delivers to him, and which he alone has the privilege of wearing by his side. He rarely makes use of it, being always accompanied by an attendant, who acts as executioner. On days of ceremony he walks by the side of the sultan's horse; at other times he precedes him on horseback, for the more speedy fulfilment of any

orders he may receive ; his duty is then that of an aid-de-camp. He ought to possess intelligence, and to be able to answer the different enquiries made by his Highness respecting the places which he visits.

The kiahya of the bostandjys is the second-person of that corps, and the lieutenant of the bostandjy-bachy, whom he formerly succeeded ; but the hasseky-agma has long found means to deprive him of that prerogative. All his ambition, therefore, is to retain his employment, or to retire, when superannuated, with a large pension.

The cannon of the seraglio are served by the bostandjys. When they are in want of powder, ball, or instruments

requisite for this service, the bostandjy-bachy presents a memorial to the government, which orders the thopdjy-bachy, or master of the ordnance, to deliver to him the stores for which he applies.

The *oustas* farm the gardens, according to their extent. The grand-signor pays, feeds, and maintains the gardeners, who are under their direction; and they have even salaries themselves, though they derive a considerable profit from farming the imperial gardens. If, moreover, his Highness goes to walk in any of his gardens and remains there some time, the *ousta* pays no rent for that year.

The bostandjys are not exempted

from military service ; and this affords the bostandjy-bachy a pretext for extorting money from such of the corps as possess property, and are able to make pecuniary sacrifices, to be excused from joining the army.

Every Friday, the chiefs of the gardeners account to the bostandjy-bachy for the produce of the sale of the culinary vegetables raised in his Highness's gardens. The money arising from this source is properly the patrimony of the sovereign, and appropriated to his subsistence. He therefore frequently amuses himself with watching the operations of his gardeners ; but he must be alone : if he is accompanied by any of his sultanas, the bostandjys

lose no time in retiring ; for were any of them to remain while they pass, he would not fail to be sacrificed on the spot.

The *bostandjy-bachy*'s authority is not confined to the gardens and gardeners, but extends to the environs of Constantinople and to the Black Sea. There are two officers with this title, one in the capital and the other at Adrianople. The former, who is styled general of the gardens, has a much more considerable revenue and authority than the latter, who is independent of the other and is called superintendent of the gardens.

The grand-signor presents the *bostandjy-bachy* of Constantinople with a *pe-lisse* of sable skin as a mark of his dig-

nity. He is the only officer of his corps who is allowed to wear a pelisse trimmed with that fur in the presence of the sultan. He wears a cap of red cloth, of the same shape as that of the common bostandjys, and is the only one who retains his beard in the interior of the seraglio. This is a prerogative, which the grand-signor has reserved for himself and the bostandy-bachy alone: his cap and the colour of his slippers distinguish him from his Highness, whose slippers are of a lemon-colour*. He enjoys a very large salary and considerable perquisites. He has the absolute command over all

* For the costume of the common bostandjys the reader is referred to the figure driving an *arabah*, in the fifth volume.

the bostandjys, and the general direction of all the imperial gardens in Constantinople and its environs, to the number of seventy-two, and those of Smyrna, Magnesia, Aleppo, Prusa, and Nicomedia, to which he sends keepers of his own appointment. His jurisdiction extends from the Dardanelles to the mouth of the Black Sea, and over a great number of towns on the coast of that sea: he is also at the head of the police, and this is the most lucrative branch of his office, in the exercise of which, however, he is often guilty of great abuses. Baron de Tott, in his *Memoirs*, gives a highly picturesque description of the effect produced by the arrival of the bostandjy-bachy, when

he goes his rounds in the evening, on the canal of the Bosphorus. All the parties on its shores disperse, and the women, in particular, retire precipitately to their homes. One evening, he relates, the bostandjy-bachy appeared in his barge, manned by twenty-four rowers; he had inflicted punishment on some drunken persons, and ordered some females who were rather too merry to be secured; he then ran, without noise, alongside the kiosk of a Greek lady, and after listening for a few minutes to the conversation that was passing, he climbed over the balustrade with several of his men. The lady and her paramour were quit with the sacrifice of all the diamonds, jewels, and money they had

about them : and they durst not hesitate a moment ; for the bostandjy-bachy, who had surprized them, would have apprehended them, carried them on board his barge, and conveyed them to prison, had not his avarice at length rendered him tractable.

When the caïque of the bostandjy-bachy is seen returning, and it is certain that he is gone back to Constantinople, the sea is soon covered again with boats full of ladies who take excursions upon the canal to the sound of instruments, approach the houses erected on its shores, make remarks on the owners, who from their kiosks quiz them in return, and pick up by the way information which the bostandjy-bachy

would not fail to turn to good account.

If this officer hears a noise in any house, or sees a light in it at unseasonable hours, he orders stones to be thrown at the windows ; on the slightest suspicion, he breaks open the door, searches it all over, and frequently punishes the master with a fine and the bastinado. He tries in a summary manner the offenders seized by his people, whatever may be their crimes ; and in cases of robbery, if those who have lost any thing recover it by his means, he charges them ten per cent. He is likewise captain-general of the chaces of Constantinople and its environs, for ten to twelve miles round,

and superintendent of the fountains and water conducted into the seraglio or distributed over the city. If his people catch persons sporting and can secure them, they take away their arms and bring them before him to be punished.

He decides definitively in all matters relative to the bostandjys, of which no other judge can take cognizance. He holds a dyvan on Fridays, in the great cabinet on the margin of the sea, which all the oustas of the gardens and canal are obliged to attend, and the naïb of Yegny Qaleh acts as clerk and records the sentences which are without appeal : he listens to all complaints preferred against the bostandjys, renders

strict justice, and overlooks none of their misdemeanours.

At the feast of beyram, he presents to his Highness the twenty-four purses arising from the rent of the gardens; and the sultan gives him a sable-skin vest and fifteen appointments to the places of spahys, tehaouchs and capy-djys, with a pay of from eight to fourteen aspers a day. These he distributes among his domestics.

The privilege of steering the caïque of the sultan and that of the valydeh give him considerable influence and opportunities of serving his friends or injuring those whom he dislikes. We shall here relate a circumstance witnessed by M. Petis de la Croix, to whose

unpublished manuscript, which he intitled, *The Seraglio of the Ottoman Emperors*, and dedicated to Louis XIV. we are indebted, as we stated in the preface, for many particulars.

In 1678, Mustapha, bostandjy-bachy, had occasion for some pieces of coarse sail-cloth to cover a gallery: he applied for them to the superintendent of the galleys, who sent him some, but of such wretched quality that he returned them. This officer was well aware that Mustapha was displeased, and that it was not from delicacy that he refused his present. He gave himself however no trouble to appease his anger, conceiving that he was out of reach of his resentment; but the bostandjy-bachy soon

found an opportunity of being revenged.

One day, when the sultan was on the canal, he was desirous of amusing himself and taking a collation in a garden. He accordingly asked Mustapha where they could land. The bostandjy-baehy replied, that the superintendent of the galleys had a very beautiful seraglio not far off, and that he could not fix upon a more delicious spot. The sultan immediately sent notice to the superintendent; and this visit cost the latter his house and a present of ten thousand crowns, which he might have saved by the sacrifice of about two hundred crowns' worth of sail cloth.

The general direction of the impor-

tation of wines occasions frequent intercourse between the bostandjy-bachy and the ambassadors, who cannot receive a single bottle without his consent, although they may have obtained a permit from the Porte, specifying the quantity. His people attend at the landing of the pipes, which they gauge in a very arbitrary manner. To remove all obstacles, it is frequently necessary to make the bostandjy a present of greater amount than the cost of the wine. In general the ambassadors transfer their rights to some tavern-keeper, who supplies them with the quantity required for their consumption. To derive a profit from this arrangement, the tavern-keeper imports a greater

number of pipes, for which he has but one present to make to the bostandjy-bachy. The latter extorts as much as possible, and in this manner adds two or three thousand crowns a year to his income.

Though the ambassadors pay an annual sum for the right of hunting, the bostandjy-bachy frequently has the effrontery to ask them for presents, such as a telescope, a valuable watch or some other article, which it is impossible for them to refuse, on account of the constant communication which they are obliged to keep up with him.

THE BALTADJYS.

This term signifies hatchet-bearers, from the Turkish word *baltah*, a hatchet. The baltadjys are the cleavers of wood for the seraglio. There are two classes of them. One of these is called *zulufly*, from the word *zuluf*, which signifies a lock of hair. They had originally, according to the ancient regulations, a lock of hair falling on each side upon the shoulder. This custom was abolished by Mahomet IV. who caused them to assume the dress of the iteh-oghians, whose servants they are. They sweep their rooms, and

supply them with water, wood and other necessaries: they also carry to the eunuchs the wood required for the baths of the harem, and go abroad upon errands.

Their number is inferior to that of the bostandjys: they are subsisted in the seraglio which they never quit but with the grand-signor; and are under the command of the capou-aghacy and their kiahya. A certain period of service entitles them to double pay; besides this pay and subsistence, they are allowed a yearly gratuity, and the itch-oghlans make them presents in acknowledgment of their services.

They rise by seniority to the offices of their corps, from which they are not

removed, unless to be promoted to considerable posts. Such as have not held any command among them become spahys or tehaouchs. Persons are not admitted among the zuluflys, but through the influence of the eapou-ghaey, who commands and pays them, and this favour is granted only to the gardeners and perveyors of the seraglio.

The common baltahdjys, three hundred in number, are supported at the expense of the sultan and lodged in the old seraglio. Seventy of them attend daily at the gates of the harem, to execute the commissions given them by the blaek eunuels on behalf of the khatouns and odahlyes.

Only one hundred of the longest

standing are paid by the sultan. The others serve for their subsistence and clothing, till it comes to their turn to receive pay ; they nevertheless acquire property, if they have the good fortune to please the eunuchs, who recommend them to the khatouns, and the latter bestow favours on them together with the title of their *cahvehdjy-bachy*, or chief coffee-man.

The dress of these baltahdjys is extremely simple. It consists of a vest of red cloth and a long pointed cap. They surround the sultanas and carry thick staves to keep off the people : they prevent persons from looking at them, and even watch lest any of these females should seek to show herself by

raising a corner of the tapestry, with which her litter is hung within.

Those who do duty at the gates of the harem are subsisted upon its leavings ; the others are fed at the old seraglio.

END OF VOL. III.

GREEN, LEICESTER STREET, LEICESTER SQUARE.

